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A MESSAGE FROM THE PRESIDENT

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Southern Baptist Theological Seminary

Have you made plans to attend the annual tournament, congress, and convention scheduled by the Southern Speech Association for Waco, Texas, April 4-9, 1949? Perhaps a skeletal report of the program planned thus far will help you decide that the prospects for a good meeting are beginning to materialize, and that the trip, no matter how long, will be stimulating and profitable.

It should be said that showing the program at this point is something like displaying the cake batter just before time to put it into the oven. Nevertheless, the program as well as the very life of the Association depends upon all of the membership. Therefore, each of us has the privilege and right to offer suggestions and make comments at each stage of the planning. It should be said further that all of the sectional chairmen and others working on the program who can do so are planning to meet in Washington during the week of the convention of the Speech Association of America in order to work out several details that can be cared for orally better than through correspondence. With the continued cooperation of many of our group, it is certain that we shall have a program that will be a credit to the teachers of speech in the South. It is to that goal that all of us are heading.

Before listing the outline of the program, it is perhaps well that several statements be made of the thesis upon which the program is being built. It seems appropriate that we have a theme for the week and that we try to blend each meeting, whether general or sectional, into the pattern set up by the theme. Because of the expanding state of speech work in the South, and because of the fact that many of us who specialize in some area of speech arts or sciences sometimes lose sight of the larger area in which we work, it seems appropriate that we choose as our theme, "To Promote Good Speech in All Relationships." In line, therefore, with the theme and with the realization that we *are* teachers of speech, there are definite bases upon which our program should stand. In no sense is an explanation of these bases arbitrarily given. Rather, they

are stated in order that each person may consider them carefully and make additions or subtractions as the need may arise—in his own mind and for himself, or through correspondence with any member of the program committee.

We Are Teachers of the Speech Arts and Sciences

We Have a Basic Philosophy of Teaching. Teaching is not the process of transmitting information only, but of directing the growth of citizens toward a level on which they are able to gather and use vital materials so as to see worthwhile relationships in all life and to draw valid conclusions pertinent to themselves and their environment. Teaching is, therefore, and for all practical purposes, a companionship of sharing and of cultivating rather than a routine of telling or of driving. Teaching is a stimulating experience for students and for teachers!

We Have a Basic Philosophy of Speech. Speech is that area of the educational curriculum in which a citizen learns to establish a profitable and happy association between himself and his fellow-men in every phase of living. Through the study of speech he learns to communicate successfully with others, by exchanging ideas and reactions of objective and subjective value. Thus, speech is far more than what is ordinarily understood as communication. Speech is both an art and a science of living. This means that it is not only the basic tool by which men live together with understanding and appreciation; it is also a method and a result of using that tool with telling effect.

We Thus Have a Definite Content and Technique With Which to Work. All human relationships and experiences are the materials of teachers of speech. The world is the speech workshop, it is true; but, as specialists in a world of relationships, teachers of speech have a specific work to do. That work is, first, to lead citizens to such an effective use of thought, language, voice, and action—in addition to purpose, articulation, and evaluation, if one cares to add these items—that they may achieve their desires and satisfy their wants in life. This means that teachers of speech contribute something to the total personality of each citizen that will assure the worth of that person's purposes and the ethical use of the tools he employs to

achieve his purposes. Therefore, we are teachers, and if we are teachers, we are interested in whom we teach and in what we teach. We are, furthermore, artists in arranging what we teach, else we lose our status as artists and become mere artisans who labor to bring into realization by rote the plans devised by others. Worst yet, the others may be people who know neither us, our students, our administrators, nor our communities. For these reasons, it naturally follows that

We Have a Definite Job to Do. We have a job to do as teachers. We have a job to do as teachers of speech. We have a job to do as teachers of speech interested in curriculum-building: whom we teach, what we teach, how we teach, how we test what we teach. Annually, one of the most profitable methods teachers of speech in the South have for understanding their job and better preparing to do that job is the tournament, congress, and convention sponsored by the Southern Speech Association. Let everyone of us, therefore, plan to attend the sessions in Waco. Better yet, let each of us plan to come with something to *give to* the teaching of speech as well as to *get* something *for* the teaching of speech.

Outline of the Program of the Eighteenth Annual Convention
(As of November 29, 1948)

of the

Southern Speech Association

April 4-9, 1949

INCLUDING *the*

Southern Speech Association Forensic Tournament

(Sponsored by Tau Kappa Alpha)

April 4-6, and the

Student Congress of Human Relations

April 7-8

and the

Southern Regional American Educational Theatre Association
Conference-Workshop

April 6

will be held in

Waco, Texas, with Baylor University as host school

Convention Headquarters: The Roosevelt Hotel

Tournament and Congress Headquarters: The Raleigh Hotel

Convention Theme:

"To Promote Good Speech in All Relationships"

Local Committee Chairwoman—Sara Lowrey, Baylor University.

Wednesday, April 6, 1949:

9:00 A.M. Registration: T. Earle Johnson, Executive Secretary, S.S.A., presiding throughout the day.
Student Tournament continues (members of S.S.A. should attend as many contests as possible).

10:00 A.M. Registration: Southern Regional American Educational Theatre Ass'n Conference-Workshop.

10:30 A.M. First session of AETA Conference-Workshop—Baylor University Theatre.

"Practical Production Problems."

Co--Chairman: Paul Baker, Baylor University and
Bruce Roach, University of Texas

with Paul Soper, University of Tennessee

Claude Shaver, Louisiana State University

Charles Getchell, University of Mississippi

Delwin B. Dusenbury, University of Florida.

12:30 P.M. AETA Conference-Workshop Luncheon.

1:30 P.M. Displays and Exhibits of books and equipment.

Chairman: Elton Abernathy, Southwest Texas
State Teachers College.

2:00 P.M. Second session of AETA Conference-Workshop—
Baylor University Theatre.

"Presentation and Discussion of the One Act
Play."

Demonstration of Makeup Techniques.

5:00 P.M. Adjournment: AETA Conference-Workshop.
Meeting of the S.S.A. Executive Council.

6:30 P.M. Forensic Banquet (members of S.S.A. should plan
to attend if possible). Presiding: Wayne C. Eu-
bank, Third Vice-President, S.S.A.

8:49 P.M. Radio Broadcast by the Department of Radio, Baylor University: John W. Bachman, Chairman.

9:30 P.M. First Lobby. Graduate Conferences Chairman: B. B. Baxter, David Lipscomb College, Tennessee.

Thursday, April 7, 1949:

8:00 A.M. Late Registration: Presiding: T. Earle Johnson.
Second Lobby. Graduate Conferences. Breakfast Meetings for groups so desiring.

9:30 A.M. Opening General Session: "The Speech Arts and Sciences."

Presiding: President of the Texas Speech Association.

Preliminaries: Greetings from Dr. W. R. White, President of Baylor University.

1. "Speech in Community Life."
2. "Speech in the Total School Curriculum."
3. "Speech in Its Related Areas."
4. "Speech and the Professional Organizations," Dr. James H. McBurney, Northwestern University; President of the Speech Association of America.

11:00 A.M. Second General Session: "Speech in the South," A Panel Composed of the Presidents of the State Speech Associations.

1. "What the States Are Doing."
2. "What the States Should Do."
3. "What the S.S.A. Has Done."
4. "What the S.S.A. Should Do."

1:00 P.M. Initial Business Meeting.

2:00 First Group of Sectional Meetings.

A. Phonetics. Chairman: C. M. Wise, Louisiana State University.

Presiding: Charles A. McGlon, President of S.S.A.

B. Radio and Television. Chairman: Joseph C. Wetherby, Duke University, North Carolina.

3:30 P.M. Second Group of Sectional Meetings.

A. Dramatic Art. Chairman: Delwin B. Dusenbury,
University of Florida.

B. Speech Correction and Hearing. Chairman: J. J.
Villarreal, University of Texas.

5:00 P.M. Reading Hour (Dramatic Art and Interpretation).
Chairman: Charles Getchell, University of Mississippi.6:30 P.M. Impromptu Merry-Go-Round (Mexican Dinner).
Co-Chairmen: Anna Jo Pendleton, Texas Technological College; Lester Hale, University of Florida.

9:00 P.M. Meeting of Executive Council. Second Lobby. Graduate Conferences.

Friday, April 8, 1949:

8:00 A.M. Breakfast Meetings for groups so desiring. Third Lobby. Graduate Conferences.

9:00 A.M. Third General Session: "Teaching the Speech Arts and Sciences (Demonstration and Evaluation of Materials and Methods)." Presiding: Glenn R. Capp, Baylor University; First Vice-President, S.S.A.

9:20 Public Speaking and Rhetoric, C. W. Edney,
Florida State University.

9:40 Argumentation and Debate.

10:00 Speech Correction, Lou Kennedy, Louisiana
State University.

10:20 Discussion from the floor.

Presiding: Bettye May Collins, Memphis Technical
High School; Second Vice-President, S.S.A.

10:40 Interpretation.

11:00 A.M. Theatre - Acting.

11:20 Choral Speaking and Human Puppets;
Florine Fox McClung, West Junior High
School, Waco.

11:40 Discussion from the floor.

1:00 P.M. Final Business Meeting.

2:00 P.M. Third Group of Sectional Meetings.

A. The Speech Curriculum: Courses of Study.

Chairman: Paul Soper, University of Tennessee.

B. Public Speaking and Rhetoric. Chairman: Waldo Braden, Louisiana State University.

2:00 "Some Practical Applications of the Aristotelian Concepts of Ethos," Edward Pross, Texas Christian University.

2:15 "Debating in the Literary Societies of Southern Universities," Frank Davis, Alabama Polytechnic Institute.

2:30 "When the Southern Senators Said Farewell," Glenn Reddick, University of Florida.

2:45 Panel Discussion: "Research in Southern Oratory," Moderator, Dallas Dickey, University of Florida.

Panel: H. Hardy Perritt, University of Virginia; Glenn R. Capp, Baylor University; Elton Abernathy, Southwest Texas State Teachers College; Batsell Barrett Baxter, David Lipscomb College; T. A. Rousse, University of Texas; and Don Streeter, Memphis State College.

C. Oral Interpretation. Chairman: Charles M. Getchell, University of Mississippi.

3:30 P.M. Fourth Group of Sectional Meetings.

A. Forensics. Chairman: Leona Scott, Arkansas State Teachers College.

B. Voice and Diction.

C. Southern Graduate Research. Chairman: Dallas C. Dickey, University of Florida.

5:00 P.M. Discussion Demonstration: "Administration of the Speech Areas in Curricular-Extraclass Relationship (Forensics, Dramatics, Radio, and Clinics on all levels)." Presiding: H. Hardy Perritt, University of Virginia.

Forensics: Tom Rousse, University of Texas.

Clinics: Mildred Berry, Rockford College, Illinois.
Dramatics: Claude Shaver, Louisiana State University.

Fourth Lobby: Graduate Conferences.

6:30 P.M. Formal Banquet. Speaker: Dr. James H. McBurney.
"Radio Audiences Talk Back."

8:45 P.M. Dramatic Presentation by the Department of Drama
of Baylor University, Baylor Theatre: Paul Baker,
Chairman.

Saturday, April 9, 1949:

8:30 A.M. Fifth Lobby. Graduate Conferences.

8:30 A.M. Workshop in Speech Correction and Hearing. Chair-
man: Mrs. W. W. Davison, Atlanta, Georgia; Miss
Dorothy Hanson of Baylor assisting.

1. Cerebral Palsy—Martin F. Palmer, Director Institute of Logopedics, Wichita, Kansas.
2. Types of Deafness, T. Earle Johnson, University of Alabama.
3. Fitting Hearing Aids, Albert R. Bienert.
4. Demonstration of Methods of Teaching the Deaf, Mary Rose Costello, Junior League Speech School, Atlanta, Ga.
5. Articulation—Jo Simonson, Iowa State Teachers College.

10:30 A.M. Meeting of Executive Council.

THE SPEAKING OF WILLIAM JENNINGS BRYAN IN FLORIDA, 1915-1925

JACK MILLS
University of Illinois

Edgar Lee Masters has characterized William Jennings Bryan in his final ten years as "the Christian Statesman, out of a job."¹ Masters, in this statement, has given voice to the popular belief that the Commoner could find no outlet for his enormous energies after his retirement from public office.

Published accounts of Bryan's life from the time of his resignation as Secretary of State in Wilson's cabinet in 1915 until his death in 1925 throw some light on the activities of these later years. He championed the cause of prohibition; fought evolution in the bitterest battles of his career; maintained, to a large extent, his position as a wheelhorse in the Democratic party; spoke in behalf of a multitude of causes, great and small; and, above all, became one of the leading defenders of Christian fundamentalism. Yet, most of Bryan's efforts in this period went unrecognized since they were not considered newsworthy by the nation's press. The late Will Rogers said that "Bryan hibernates for four years and then emerges and has a celebration every four years at every Democratic convention. . . . In the meantime he lectures in tents, shooting galleries, grain elevators, snow sheds or any place he can find a bunch of people that haven't got a radio."²

It is generally known that Bryan spent much of the time during his later years in Florida. His acquaintance with the state began in 1902, when he passed through Florida on his way to attend the inauguration of the first Cuban president. Nine years later Bryan and his wife visited briefly in Miami before starting on a trip to South America. The following year, 1912, they returned to Miami and purchased the site upon which they built their winter home. "I came to get a winter home for Mrs. Bryan and I found after we got it that she had in mind a winter home

¹Quoted in M. R. Werner, *Bryan* (New York, 1929), 254.

²Will Rogers' syndicated column, *Miami Daily News and Metropolis*, July 10, 1924.

for me," Bryan explained.³ The winters of 1913 and 1914 afforded them little time to enjoy their new Florida home, Bryan's duties as Secretary of State forcing them to remain in Washington most of the time. The subsequent years, however, found them returning to Miami for more lengthy visits, and in 1921 Bryan transferred his citizenship from Nebraska to Florida.

The Florida phase of his career has received so little attention that there is small wonder that claims of his inactivity are so numerous. However, an examination of his life in the state offers positive evidence that Bryan was far from inactive. It demonstrates, rather, that he had set about new tasks with the same zeal that he had displayed in former years. Warmed by Miami's friendly hospitality, Bryan became deeply interested in the civic affairs of the city, giving unstintingly of his time and efforts to further any cause which he deemed worthy of promotion. There was a constant demand for his talents in every quarter, and he soon became a familiar sight at meetings of the P.T.A., Y.M.C.A., Y.W.C.A., W.C.T.U., Chamber of Commerce, Rotary Club, Moose Lodge, American Legion, and others. High school pupils, educators, farmers, laborers, professional men and women, and negro groups frequently welcomed him into their midsts. Bryan became so immensely popular that in 1916 he was named "Miami's first citizen."⁴

It should be stated at the outset, however, that Bryan did not confine his interest to the Miami area alone. He rapidly became acquainted with every part of Florida, his various speaking tours carrying him into practically every county in the state. Soon Florida became more than just a winter home to Bryan as here he found new fields for conquest—new challenges for his seemingly tireless energies. It is true that Bryan was very much the "Christian Statesman," but he was far from being "out of a job."

Bryan's genius for oratory continued to be his most powerful asset in reaching religious, social, and political prominence in Florida. Though his voice may have lost some of its brilliance, there was no loss of warmth or sincerity in his speaking, and he maintained to the end his ability to compel. Although the speeches Bryan delivered in Florida seldom came to the attention of the rest

³Miami *Daily News and Metropolis*, January 11, 1925.

⁴Miami *Daily-Metropolis*, January 14, 1916.

of the nation, they did have a significant effect upon the people of his adopted state and upon any others who came within the range of his voice.

RELIGIOUS SPEAKING

Bryan's exodus from politics in 1915 was the signal for his increased activity within the church. The exertions of his long political career had not allowed Bryan as much time to serve religion as he wished, but as he moved into the final ten years of his life he renewed his advocacy of Christianity and gave much time to the expression of his religious convictions.

His religion was that of the Christian fundamentalist, and it involved (1) a belief in the divine inspiration of the Bible; (2) a belief in the virgin birth of Christ; (3) a belief in the sacrificial character of Christ's death; (4) a belief in the bodily resurrection of Christ; and (5) a belief in the miracles performed by Christ.⁵ Moreover, Bryan believed that it was impossible for man to comprehend the ways of God. "The infinite power which rules and controls is far beyond our finite mind,"⁶ he often asserted.

Mrs. Bryan remarked that her husband's faith was marked by freedom from doubt: "Others might waver, drift and struggle—he went serenely on, undisturbed. . . . He had a firm faith in the inspiration of the Bible in which he had been nurtured, a strong belief in a guiding and protecting power, and a comforting reliance on the efficacy of prayer."⁷

The major part of Bryan's religious activity in Florida centered around his Tourist Bible Class, which met in Miami's Royal Palm Park every Sunday morning from December through April for ten years.⁸ According to Mrs. Bryan, the class was originally held in the Sunday School of the First Presbyterian Church but became so popular that it had to seek larger quarters to take care of the thousands of people who gathered to hear the Great Commoner interpret the weekly Bible lesson.⁹ The class rapidly be-

⁵Miami *News-Metropolis*, June 4, 1923.

⁶W. J. Bryan and Mary Baird Bryan, *The Memoirs of William Jennings Bryan* (Philadelphia, 1925), 436.

⁷*Ibid.*

⁸Miami *Daily News*, July 27, 1925.

⁹*The Memoirs of William Jennings Bryan*, 452.

came one of the most distinctive features of the winter season in Miami, and attendance marks ranging from two to six thousands were not uncommon.

Royal Palm Park, on the shore of Biscayne Bay, provided a distinctive setting for the Bible class. One writer has described the setting in rather glowing terms:

With the band stand as a pulpit, park benches as pews, the cerulean southern sky as a roof, the beautiful environments of the four squares of the park as walls, and the grass as a carpet for the floor, those who attend these services enter a unique church, indeed, and one not made by human hands, yet the audience, through the psychological suggestion of the occasion, bears itself with quietude and decorum while the women chat among themselves and the men smoke!

Oh, yes, they smoke—cigarettes, cigars, and once in a while one sees a pipe. Perhaps there are those who chew, but what's the difference?—the result can do no harm to the Florida sand.

The audience began to arrive long before the hour of the meeting, having two very good reasons for doing so. In the first place, the morning sun is warm and those who come early get the shady spots beneath the palms—that is, the spots are shady for awhile. . . . After making two or three moves to keep out of the sun the usual course of every man is to raise an umbrella and every woman a parasol.¹⁰

Although the Tourist Bible class was established primarily for the benefit of Miami's winter visitors, hundreds of local people were on hand for each meeting, and the resulting congregation presented an interesting cross-section of American life. Unquestionably, Bryan was the main attraction. Some people had come solely out of curiosity to see and hear the Commoner; others came because of the spiritual stimulation Bryan gave them in his talks.

His desire to reach those who never attended church was often startlingly fulfilled. His wife relates that a man once approached Bryan at the close of a meeting and said: "I was standing in the aisle near the front and a man was interfering with my view. I asked him to stand over a little, and he rejoined, 'You go to hell. I will stand where I damn please.'"¹¹

¹⁰*Miami Daily News*, February 26, 1917.

¹¹*The Memoirs of William Jennings Bryan*, 453.

Prior to Bryan's appearance on the platform a rousing "warm up" session was conducted by William S. ("Uncle Billy") Witham, manager of the class. Hymns were sung, the lesson was read, the offering taken, and a soloist appeared "to add zest to the singing."¹²

As Bryan stepped onto the bandstand he was frequently greeted by a spontaneous outburst of applause, a gesture which he smilingly acknowledged. Then after a few introductory remarks, he launched into his interpretation of the Bible reading. What took place after Bryan commenced to speak was once ingeniously described by an enterprising reporter with a bent toward sports:

It was an enthusiastic bunch of fans who witnessed yesterday morning's exhibition at the Royal Palm diamond. The grandstand was filled to overflowing while the crowd strung out along the sidelines, it being estimated that fully 700 men were present.

In announcing the batteries for the game Umpire H. George Cooley stated that William Jennings Bryan would pitch for the Gospel team, while Satan, owner, manager and director of the Devil's team, would do the slab work for the opposition. This announcement brought the fans to their feet at once with the expectation of something out of the ordinary.

A clear Florida sky with a soft breeze blowing across the bay made ideal weather conditions for the game. There wasn't a threatening cloud in the heavens and the fans leaned back in anticipation of a morning of enjoyment. But you couldn't hardly [*sic*] call it a contest for it was one-sided all the way through. Pitcher Bryan was absolute master of the game. He shot high ones across that the devil's batteries couldn't touch; he wrapped 'em around their necks, and dropped slow fade-aways around their knees that made 'em all look like a bunch of boobs. They just couldn't connect, and before the game was half over, or before Pitcher Bryan had exhausted one-tenth of what he had to offer, it was a rout, a disaster for the Devil and a brilliant success for the Gospel's aggregation. . . .

¹² *Miami Daily Metropolis*, February 26, 1923.

The Line-up:

| | | |
|--------------------|----|-------------------------|
| Devil | p | W. J. Bryan |
| Demon | c | St. Peter |
| Satan | 1b | St. John |
| Beelzebub | 2b | Gospel |
| Mephistopholes | ss | Right |
| Lucifer | 3b | Truth |
| Prince of Darkness | 1f | Bible |
| Evil Spirit | cf | The Acts |
| Old Nick | rf | Knowledge ¹³ |

Bryan made it his aim in the Bible talks to implant his own personal religious convictions in his audiences. A random sampling of the many speeches which are available for study reveals some of the ideas with which he was concerned.

Those known as "mind worshippers" came in for severe verbal lashings at the hands of the speaker. In a talk delivered on March 18, 1923, before six thousand people, Bryan asserted that the mind-worshippers "look down with pity upon those who cannot appreciate things intellectual and, yet, they may be entirely ignorant of the higher joys. Their world is sealed at the top and they do not know that there is a realm of spirit." The paramount need, he claimed, is "Education—not mere training of the mind and polishing of the intellect, but an enlightenment that enables one to take in all God's world and to be sensitive to divine suggestions."¹⁴

On another occasion Bryan was afforded the opportunity to discuss his belief in a hereafter. Explaining the Biblical account of Dives, the rich man, and Lazarus, the beggar, in Luke 16: 19-31, he stated, "But the lesson taught by our text is that injuries suffered in this world are remedied in the world to come and that the wrongs done here are punished hereafter." Then, to strengthen his contention, he posed this question, "How could the sin of Dives be adequately punished in this world? A future life is necessary if justice is to reign among men." Adding a note of warning, he asserted that since the Bible has warned of a day of reckoning, "We ignore it at our peril. To disregard it is death."¹⁵

His talk entitled "Joseph and the Hand of Providence," an ex-

¹³*Ibid.*, February 7, 1916.

¹⁴*Ibid.* March 19, 1923.

¹⁵*Ibid.*, January 29, 1923.

position of Genesis 43: 3-15, involved a discussion of (1) the authenticity of the Bible, and (2) the mysticism of dreams.

Commenting on the lack of wisdom shown by Joseph's father in displaying more affection for Joseph than for his other sons, Bryan declared, "The Bible is the more to be trusted because it describes Bible characters as they were, with their follies—even their sins—mixed with their virtues."

The discussion of Joseph's ability to interpret dreams called forth the following sentiments from the speaker:

Who can solve the riddle of the Dream? Many theories have been proposed in explanation of dreams—nearly all of them attempt to rob them of any special significance or power. Those who believe the Bible need not be distressed if such explanations prove unsatisfactory; the Bible explanation of dreams is sufficient.

The God who can speak to man in the daytime can communicate with him also at night. The sun never goes down on the Creator's power—there is no Hiatus in His relationship to His children.

"Within the shadow" ever stands the Unseen Power that can give strength to resolution in times that try men's souls. This same Power can make the dream as vivid at night as the vision is at mid-day.¹⁶

Conducting the Tourist Bible class was one of the favorite activities of Bryan's later years. He seldom missed a Sunday at Royal Palm Park, and his absence was usually occasioned by some commitment which forced him to leave Miami. "I have found unexpected opportunities for reaching the entire country in religious matters through my Sunday school class, which meets under the palm trees and is attended by citizens from nearly all the states in the Union," he once remarked.¹⁷

Beginning in 1921, Bryan's Bible talks appeared weekly in newspapers all over the country, carrying the copyright of the Republic Syndicate. In all, they numbered about two hundred. A survey of the titles he gave to these talks reveals that he dealt with such topics as "Paul, the Apostle," "John Mark," "Luke, the

¹⁶*Ibid.*, April 7, 1923.

¹⁷*Miami Daily News*, July 27, 1925.

Beloved Physician," "Timothy, a Good Minister," "Abraham, a Child of Faith," "The Great Mission of Israel," "A Castigation and a Great Assurance," "A Great Sin and Its Punishment," "Three Acts of a Great Drama," and "When Prayer Saved a Nation."

The Republic Syndicate continued to publish these talks until Bryan's death in 1925. A newspaper article which appeared shortly after the announcement of his passing stated that "a half completed tract of Bible talks and some book-marked volume" lay on the desk of his study at "Marymont."¹⁸

Bryan's religious speaking in Florida was not confined solely to his Tourist Bible class. For example, he addressed the students of the University of Florida in Gainesville on the subject of mind worship;¹⁹ spoke to the Florida Teachers' Association in Orlando on the development of the trinity of personality;²⁰ sermonized on the "Making of a Man" at St. Augustine;²¹ pleaded for the spiritual well-being of young people in a talk before the citizens of Palm Beach;²² and made the keynote address at the statewide Presbyterian convention in Winter Haven in 1923.²³ In addition to his appearance in Protestant pulpits throughout Florida, Bryan was always one of the principal speakers at the Southern Bible Conference, which met annually in Miami. On several occasions he spoke to negro congregations, and on March 10, 1924, delivered a eulogy on Rabbi Isaac M. Wise at a public gathering sponsored by Temple Israel, Reform, of Miami.²⁴ In short, Bryan availed himself of every opportunity to speak on religion—the subject that was uppermost in his thoughts during the final ten years of his life.

In contrast to his Bible talks, which were generally limited to the interpretation of a Scriptural passage and the lessons to be gained from it, Bryan's other religious addresses were characterized by a much broader discussion of his fundamentalist concepts.

¹⁸*Ibid.*

¹⁹*The Florida Alligator*, February 24, 1922.

²⁰*Miami Daily Herald*, December 30, 1921.

²¹*Miami Daily Metropolis*, January 10, 1916.

²²*Ibid.*, February 7, 1923.

²³*Miami Daily News-Metropolis*, November 8, 1923.

²⁴*Ibid.*, March 10, 1924.

And as such, they were more persuasive than expository in nature. A few selected speeches may serve to illustrate this point.

At a meeting of the Southern Bible Conference in 1924, he attempted to prove that the Bible was confined to truths and that there were strong grounds upon which to judge the authenticity of its writings.

The truth of the miracles and the virgin birth of Christ has often been questioned, Bryan asserted. Proof of the miracles, he contended, lies in the fact that "they are in the Word of God and it would be a mighty little God who would submit a miracle to finite man for decision—a God so much wiser than we that we cannot presume to debate upon the truth or untruth of his sayings." He stated further, "We believe it because 'it is written.' The Bible has outlived its critics and overthrown all criticisms. The trouble is people apply rules to Christ they apply to man."

Using a similar argument to prove the truth of the virgin birth, he said:

Nobody in the Bible denies the virgin birth. It is written that Christ was born of the Virgin Mary. There is nothing more mysterious about the virgin birth than there is about the birth of anyone else, because every birth is mysterious. Luke says that Christ was born of the Virgin Mary and conceived of the Holy Ghost, and if anyone knew the truth it was Luke, for he was a physician.

The fact that Christ quoted the Bible frequently was taken by Bryan as the strongest ground upon which to prove the authenticity of its writings. "Christ quoted the Bible because it was the word of God. Christ would not have quoted it if it were untrue," he averred.²⁵

On December 3, 1922, at the laying of a corner stone for a new Lutheran Church in Miami, Bryan expressed his sentiments concerning the need for greater knowledge of the Bible. "If I am not mistaken, the pendulum that, in the past, has swung so far in a direction tending toward admiration of the mind is now swinging back towards the heart. Education of the mind has been the chief endeavor of the past age and a great many books are required in the schools of the land to complete the training." He contended,

²⁵*Ibid.*, February 18, 1924.

however, unless there is one other book, "the training thus received may be of doubtful value, or even harmful."

It is well for us to know the age of rocks, but far better it is for us to learn to know the Rock of Ages; it is well for us to be able to delve into astronomy and the position and wanderings of the stars but it is far better to know our Heavenly Father than to know how far he has scattered the firmament [sic]. If a person could read only one book, it should be the Bible.²⁶

The widespread claim that the Commoner was devoid of humour in addressing the public seems less valid when one considers his religious addresses. In a sermon at the First Baptist Church of Miami in 1920, Bryan was advising the congregation that danger of any revolt in America was extremely remote as long as the people had faith in their government. "I do not mean to say that the administration is perfect, much less lead you to think any administration has been perfect. I have learned that there are some good republicans and some bad democrats, and we must not expect perfection. If we have a democratic administration every republican will tell you it is not perfect; if we have a republican administration no proof is necessary."²⁷

The structure and arrangement of ideas employed by Bryan in his religious speaking were varied to a considerable extent to meet the needs of different occasions. His usual method in developing the Bible talks was this: he gave an explanation or clarification of a particular Bible passage; secondly, he endeavored to draw lessons from the passage. The relative length of the exposition and the lesson-drawing depended upon which of the two Bryan felt needed the greater emphasis.

In speeches outside the Bible class he was generally concerned with the assertion of his convictions, using the Bible and other authoritative sources as a means of proving these convictions. There was no definite arrangements into parts, such as exordium, narration, partition, proof, refutation, and peroration. Bryan merely followed his own particular method of speaking "to the heart" rather than "to the mind." As a consequence of this tendency, the

²⁶Miami *Daily Herald*, December 4, 1932.

²⁷Miami *Daily Metropolis*, February 12, 1920.

methods of proof he employed in all of his religious speaking were largely *ethical and pathetic*, with little use of logical proof.

Perhaps the most striking characteristic of Bryan's style was his use of intensely emotional language. For example, in his talk on the Crucifixion, Bryan said, "The crime committed against the Saviour was so deep hued that the land was darkened for the space of three hours. The light of the sun was shut out and the veil of the temple was rent in twain, but the light from that blood-stained cross has been shining ever since and it will never be dimmed."²⁸

Very probably the religious influence Bryan exercised during his late years was as powerful as his political influence had once been. Newspaper accounts, at least, furnish ample testimony to that fact. For example, one article stated that "several times Mr. Bryan's wise and forceful arguments brought forth spontaneous applause from his hearers and after the close of the session many congratulations were extended to him for his powerful speech."²⁹ On another occasion the Miami *Herald* declared: "In the assembly were men and women from all portions of our country and from all parts of the world. By their rapt and close attention they showed their deep interest and by their manifestations of approval—often shown by hearty applause—evinced their agreement with the views expressed by the teacher."³⁰ Another Miami paper, the *News-Metropolis*, reported that "Among his hearers were many newcomers to Miami who were there partly to see a man of whom they frequently read. To these it was quickly apparent how Mr. Bryan had acquired a national reputation for oratory, as his personal magnetism, deep, impressive voice, and earnestness, made a distinctive impression on his audiences."³¹

Mrs. Bryan's memories of the Tourist Bible class furnish additional evidence. "I have seen shabby men standing behind bushes or trees, whose interest has grown under his words until they have boldly marched up the aisle and found seats."³² She also related the story of a four-year-old child who seemed to her to voice the

²⁸*Ibid.*, March 19, 1923.

²⁹*Miami Daily Herald*, February 20, 1922.

³⁰*Ibid.*, March 28, 1921.

³¹*Miami Daily News-Metropolis*, December 17, 1923.

³²*The Memoirs of William Jennings Bryan*, 453.

feeling of many people. "One day he was attending Mr. Bryan's class with his grandmother, and said, 'I am not going back to my own Sunday school any more; I am coming to Mr. Bryan's class.' His grandmother said, 'Why should you want to leave your own Sunday school?' The boy replied, 'But, Grandma, God can see us here.'"³³

SPEAKING AGAINST EVOLUTION

The anti-evolution sentiments expressed by Bryan at the Scopes trial in Dayton, Tennessee, in 1925, represented the crystallization of a lifetime of thinking on the subject of religious fundamentalism. As far back as the turn of the century he recognized that a force was at work which was seriously undermining his cherished faith. Bryan, at first, attributed this to the trend toward mind-worship, and his speeches were fraught with both subtle and open denunciation of what he felt was misdirected education. With the passing of years, Bryan realized that the endangering force appeared to be gaining momentum. He needed something more tangible to attack and, according to Professor Myron Phillips, "it was by instinct rather than analysis that he laid the blame on the teaching of evolution."³⁴

Bryan regarded the concept of evolution as a dangerous menace because it questioned the literal interpretation of the Bible, the very foundation of his faith. As the Commoner himself expressed it, "Evolutionists weaken faith in the Bible by discarding as false the account of man's creation by separate act; and then having accepted evolution as if it were a fact, they proceed to discard miracles and the supernatural, including the virgin birth of Christ and the bodily resurrection of Christ. When they have eliminated all of the Bible that conflicts with evolution, the Bible is no longer an authority, but merely a 'scrap of paper.'"³⁵

While the extent of Bryan's speaking against evolution in Florida was not great, its impact was felt strongly by the people of the state. His crusade started in earnest with the publication

³³*Ibid.*, 452-453.

³⁴Myron G. Phillips, "William Jennings Bryan," in William Norwood Bri-gance, ed., *A History and Criticism of American Public Address*, 2 vols. (New York, 1943), II, 907.

³⁵*Miami Daily Metropolis*, May 9, 1923.

of his pamphlet, *The Menace of Darwinism*, in 1921. Very likely his initial address on that subject was the speech he delivered before a meeting of the Florida Baptist Association in December, 1921. Ridicule and invective marked the address. "Darwin is dangerous to the world, and his teachings are to the effect that Christianity makes degenerates of men, for he says that among the animals the weak are killed, while among men hospitals are built to take care of the weak," Bryan charged. Continuing his attack upon the founder of the evolutionary hypothesis, the speaker stated: "Darwin is more humorous than any other writer, and his guesses are not fit substitutes for the word of God; for evolution is not a science, but only a matter of guessing. The doctrine of the survival of the fittest is killing the brotherhood of man."³⁶

Early in 1922 Bryan carried the fight into what he considered the enemy's stronghold—the colleges and universities. He felt that college men were most vulnerable to attack by the doctrine of evolution, and he sought to strengthen them against it. Since Bryan was greatly interested in the University of Florida, he chose to address the students of that institution in the hope that he might make them aware of the dangers inherent in the preachments of the evolutionists. Several weeks before his address, Bryan, and his friend, Dr. A. A. Murphree, then President of the University of Florida, exchanged certain interesting letters. In one of these letters Bryan stated:

I am very much gratified to learn from your letter . . . that you are pleased with my speech on "The Menace of Darwinism." I prepared that address under the compulsion of a sense of duty. I think we confront a real evil in the teaching of Darwinism and I have been much pleased to see the awakening of the people on the subject within the last year. . . . It seems strange to me that the Christian people should permit the undermining of the faith of students by a guess like Darwin [*sic*]. With millions of species of life they have not yet been able to find one single instance of a change from one species to another. . . . I merely attempt to tell you how glad

³⁶Miami *Daily Herald*, December 9, 1921.

I am to find the head of a great university who has not been carried away by the ape theory.³⁷

On February 21, 1922, Bryan came to Gainesville and addressed the student body of the university. The welcome of his speech as reported in the campus newspaper, *The Florida Alligator*, shows the method he employed in dealing with the subject of evolution before a college audience.

Tuesday night in the gymnasium, W. J. Bryan delivered an address to the student body on the subject, "Tampering With the Mainspring." He led up to his subject by speaking of a spirit of mind-worship, which, he says, is threatening the universities of the country. He was pleased to add, however, that the colleges of the South are less affected than others, and that he expected the South to lead in the fight against this influence.

The purport of his speech was an attack on the theory of evolution. He picked out points of the theory and succeeded in making them appear ridiculous. He stressed the point that "hypothesis" was a scientific equivalent for guess, and drew from this the conclusion that Darwin's hypothesis was a mere guess.

He furthermore made the rather broad statement that the "guess" had absolutely no evidence to support it. In all the fifty years of research, he said, not a single case had been observed of one species coming from another.³⁸

Bryan also carried the fight against evolution into the high schools of the state. His address before the pupils of the Miami High School on May 8, 1923, was typical of his speaking to young people of pre-college age, and it also presaged much of the argument employed by Bryan at the Scopes trial.

At the outset of his speech Bryan stated: "The whole case in favor of evolution is based on physical resemblances. Those who believe in the evolutionary hypothesis reject the Mosaic account of man's creation by separate act of the Almighty and give him a

³⁷William Jennings Bryan to Albert A. Murphree, February 1, 1922, in the Murphree-Bryan Correspondence, University of Florida Library.

³⁸*The Florida Alligator*, February 24, 1922.

jungle ancestry, but they offer only circumstantial evidence in support of their speculation." Chemistry, Bryan asserted, offers scientific proof of the implausibility of evolution. "It has registered the various gasses and diagrammed the movements of the molecules, but it has discovered no pushing force at work in the original elements of which all things animate and inanimate are composed. Chemistry is an exact science; it mocks the atheist and brings confusion to the evolutionists."

The reasons why the evolutionists substitute Darwinism for the Bible were set forth by the speaker as: (1) the "cultured crowd" regards religion as a superstition; (2) evolution "tickles the vanity of the egotist"; (3) evolution "furnishes an excuse for the indolent"; and (4) "Evolution is the doctrine of the fatalist—the plea of the invertebrate."

Having exploded the theory of evolution to his satisfaction, Bryan asked: "What right have the evolutionists—a relatively small percentage of the population—to teach at public expense a so-called scientific interpretation of the Bible when orthodox Christians are not permitted to teach an orthodox interpretation of the Bible?" The evolutionists, he argued, ignore the Constitution, which does not authorize the minority to invade the rights of the majority.

In conclusion, the speaker said:

We do not ask that teachers paid by taxation shall teach the Christian religion to students, but we do insist that they shall not teach under the guise of either science or philosophy, anything that undermines faith in God, impairs belief in the Bible, or discredits Christ, the Son of God and Saviour of the world.³⁹

On May 11, 1923, Bryan climaxed his agitation against evolution in Florida when he appeared before the state legislature in Tallahassee and requested that action be taken against the teaching of evolution in the public schools. Speaking for nearly two hours to a joint session of the assembly, he discussed Darwinism, atheism, and agnosticism and pleaded that the legislature pass a resolution which would give it as the "sense" of the assembly that these concepts should not be taught in tax-supported schools or

³⁹*Miami Daily Metropolis*, May 9, 1923.

institutions in Florida. "We are not trying to stifle freedom of conscience," he exclaimed. "We only ask that if you will not permit Christianity to be taught in public schools that you do not allow the atheists, agnostics, or the Darwinists to spread their doctrine there." After reading the resolution aloud, Bryan suggested one amendment which would request that the subjects in question not be taught "as truths." That, Bryan felt, would eliminate any possible objection to the resolution. He stated that he was willing for them to be taught as hypotheses but pleaded that they not be given as truths in "subversion of Christianity when Christianity cannot present its side in the same schools." To the uncontrolled merriment of the legislature, he ridiculed evolution and asserted it had not yet even taken on the dignity of a theory. An Associated Press dispatch stated: "Mr. Bryan, who explained that he came before the legislature upon invitation as a citizen of the state, requested in advance that his remarks be not misinterpreted. They were his opinions, he declared, and thoughts for consideration but should not be taken as his attempts to foist them on the law-making body."⁴⁰

With the passage of favorable legislation, Bryan's agitation against evolution in Florida was, for the most part, brought to a close. He seldom touched upon the subject in his later speaking in the state, but the arguments he had formulated during that crusade were to play a significant part in his struggle two years later with the most formidable adversary he ever faced, Clarence Darrow, at the Scopes trial in Dayton, Tennessee.

PROHIBITION SPEAKING

During his late years Bryan advocated a number of reforms. Chief among these was national prohibition. From 1915 to 1919 he was one of the leaders of the campaign to secure ratification of the Eighteenth Amendment to the Constitution. After prohibition became a reality, he spent the remainder of his days crusading for its strict enforcement.

When Bryan established his winter residence in Florida he was particularly anxious that the state should become a prohibition stronghold. Late in 1915 he saw an opportunity to strike a blow at intemperance in Dade County, where his home was located. An

⁴⁰*Ibid.*, May 12, 1923.

anti-saloon measure had come up for consideration and was to be voted upon by the people of that county on December 21, 1915. Two days before the election, Bryan denounced the liquor traffic in an address delivered to nearly five thousand people who stood on the wet ground at Royal Palm Park. "My story is simple and straightforward," the speaker commenced. "I begin with alcohol and lay down the fundamental proposition that alcohol is a poison which, taken into the system, weakens the body, impairs the strength of the mind and menaces the morale. This proposition is either true or false; if it is false then the cause of prohibition fails, and not only the cause of prohibition, but all regulation of the liquor traffic. If this proposition is sound it will be difficult to find a valid reason for permitting the manufacture and sale of alcoholic liquors as a beverage." Bryan then stated that opponents of prohibition refused to meet him on this fundamental proposition because evidence of its validity was everywhere present. "Experience has everywhere and always been against alcohol. It has been not only accused, but convicted, of being an enemy to the race," he averred. For a moment the speaker broke away from his arguments and paid a lofty tribute to water:

All hail to the drink of drinks—to water, the daily need of every living thing! It ascends from the earth in obedience to the summons of the sun, and descends in showers of blessings. It gives of its sparkling beauty to the fragrant flower; its alchemy transmutes base clay into golden grain; it is the radiant canvas upon which the finger of the infinite traces the rain-bow of promise. It is the beverage that refreshes and brings no sorrow with it—Jehovah looked upon it at creation's dawn and said "it is good."

Turning back to his argument, Bryan stated that the business world was opposed to intoxication—that a town never advertised its saloons on signboards which extolled the virtues of the community. "How absurd it is to license a man to make other men drunk," he remarked. "I heard this illustrated many years ago and I know of no better illustration of the inconsistency of the policy. A man said that it was like licensing a person to spread the itch through a town and then fining the people for scratching."

Bryan next advanced the contention that brewers and distillers are unwilling to live near a saloon. "No, they will not have a

saloon near them, but they will locate their saloons among the poor, knowing full well when they do so that their saloons will absorb the money that their patrons ought to spend on wife and children. They not only impoverish and multiply their sufferings, but they increase the death rate among the children. Who will defend them before the bar of God when they are confronted with the violation of the commandment, "Thou shalt not kill?" Then he added, "And yet we are now told that society ought to reimburse the liquor dealer if prohibition causes him any financial loss! Superlative impudence!"

The Commoner ended his lengthy speech with this plea: "Let us stand together to keep Dade county dry; let us do what we can to make Florida dry and then we shall be ready for the larger task which is not many years off—the task of ridding the nation of alcohol, its worst enemy, and of the liquor traffic, its greatest evil."⁴¹

On December 21, 1915, two days after Bryan spoke, the people of Dade county, by a large majority, decided that saloons should not come back.⁴²

Prior to the adoption of the Eighteenth Amendment, Bryan apparently made few addresses in Florida that dealt wholly with the subject of prohibition. Perhaps he felt that the state, which has always been predominantly dry, was in little danger of succumbing to the opposition. In some of his other speeches, however, the Commoner occasionally made reference to prohibition. At a Red Cross mass meeting in Miami on December 23, 1917, Bryan mentioned that prohibition was one of the most beneficial by-products of the war. He called the law which forbade sale of liquor to men in uniform "a flower that bears rich perfume," and added, "I am not sure but that the quickest way of ending the fight will be to pass another law making everybody wear a uniform."⁴³

While addressing a church group on February 14, 1918, Bryan diverted from his subject long enough to make a few observations on temperance. The following quotations illustrates his use of humour in dealing with the matter:

⁴¹*Ibid.*, December 20, 1915.

⁴²*Ibid.*

⁴³*Ibid.*, December 24, 1917.

As a democrat I used to be annoyed by what people said about my party. Most republicans are nice enough people, but they have queer ideas about democrats. A lady once told me she was surprised that I acknowledged being one. "I thought democrats were born that way and always tried to conceal the fact," she explained.

The thing that hurt me most was the fact that my party was called the whiskey party. A friend of mine once said I didn't seem like a democrat because I did not chew, smoke or drink. A Chicago editor some years ago solemnly editorialized on the possibility of a man being a democrat and a Christian at the same time.

Lincoln and Douglas once walked down the street behind a drunken man. "There goes one of your democrats," said Lincoln. Douglas demurred and they determined to leave [*sic*] the besotted one settle the question. His answer was: "I'm a republican, but I've democratic symptoms."⁴⁴

Paradoxical as it seems, Bryan intensified his crusade against alcohol during the years following the adoption of the Eighteenth Amendment. This was brought about, to a large extent, by his realization of the impotency of the prohibition laws. His disappointment in the public's attitude toward the amendment was evident in a speech he delivered before the Florida Baptist Association in 1921: "When 45 states had endorsed it and it became a part of the Constitution, it never occurred to me that it would be so generally disregarded as it is. Even some editors have encouraged the form of lawlessness that comes from the violation of the liquor law, yet how many men can draw any distinction between one part of the Constitution and any other part, I cannot understand."⁴⁵

Bryan maintained his popularity with members of the W. C. T. U. during the late years of his fight against intemperance. The Miami chapter of that organization sponsored Bryan in an address at White Temple Church on January 21, 1923. "I consider the 16th of January a day that ranks with the 4th of July," he began. "On this date three years ago this great country established its

⁴⁴*Ibid.*, February 14, 1918.

⁴⁵*Miami Daily Herald*, December 9, 1921.

independence from liquor, and the country became legally dry. I consider that prohibition is the greatest moral victory ever won at the polls since man began to vote, and prohibition in this country is a gigantic step toward our goal—world wide prohibition." The Commoner then discussed at length the benefits that had accrued from national prohibition, placing particular emphasis upon what he deemed was the greater state of prosperity existing in the United States. He expressed doubt that the Eighteenth Amendment would ever be nullified, and declared that the arguments advanced by the foes of prohibition were completely groundless.

At one point in his address Bryan appealed to the civic spirit of his audience. "We want to make Miami the cleanest, purest, most law-abiding city in the United States, and we must advertise Miami, nationally, as a city welcoming people to the pleasures and opportunities of the city, who are law-abiding and wish to come here for a legitimate purpose. Let those who would come here for any other purpose stay away. Miami with its God-granted advantages can be made the finest city to live in in the country, so let us all strive to that end."⁴⁶

Bryan was particularly fond of enlisting college students in the temperance cause. Early in 1923 he urged Dr. A. A. Murphree to start a total abstinence campaign among the students and faculty members of the University of Florida. Dr. Murphree complied with Bryan's request and achieved gratifying results. All of the faculty members and three-fourths of the student body signed the pledge.⁴⁷ In appreciation, Bryan wrote, "You have set an example to the whole country and I will write an editorial for my paper that will advertise you and your institution as far as my paper reaches."⁴⁸ A short time later the following tribute appeared in *The Commoner*: "All honor to President Murphree and congratulations to the faculty and students for the response they have made to the call. Dr. Murphree has set the University of Florida on an eminence; he has made it conspicuous throughout the nation; he has put it back of prohibition in the most effective way possible."⁴⁹ Using Murphree as an example, Bryan tried to in-

⁴⁶Miami *Daily Metropolis*, January 23, 1923.

⁴⁷Bryan to Murphree, March 27, 1923, Murphree-Bryan Correspondence.

⁴⁸*Ibid.*

⁴⁹Quoted in Miami *Daily Metropolis*, April 14, 1923.

terest other college presidents in the total abstinence campaign. On April 30, 1923, he wrote Murphree: "You would be interested to see the dodging of some of the university presidents in regard to the pledge signing. I shall keep the letters and show them to you some day. Each one has a new way of evading the issue."⁵⁰

Prior to the total abstinence campaign at the University of Florida, Bryan's temperance work had evoked the following editorial comment in *The Florida Alligator*: "One thing to be remembered is that William Jennings Bryan is getting along in years and he says he will live to see the American people have all the fun they want without a headache the next morning. By the looks of some of the modern dances, Mr. Bryan, we predict that you will live to a ripe old age."⁵¹

Bryan frequently used his Tourist Bible class as a means of furthering the temperance cause. One of the regular features of each class meeting was the period set aside for newcomers to sign the total abstinence pledge. It is difficult to estimate the number of persons who affixed their signatures to the pledge cards which Bryan distributed every Sunday morning, but it is safe to say that the figure was well above ten thousand.

While Bryan seldom devoted any of his Bible talks wholly to a discussion of prohibition or intemperance, he availed himself of many opportunities to discuss those matters in connection with the Bible lesson. A classic example is furnished in one of his published talks, "Joseph and the Hand of Providence."

I hope the readers will pardon me for calling attention to the fact that the dream of the Pharaoh's chief butler gives is high authority for the use of unfermented wine. This is the language of the butler:

"In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup and I gave the cup into Pharaoh's hand."

⁵⁰Bryan to Murphree, April 30, 1923, Murphree-Bryan Correspondence.

⁵¹*The Florida Alligator*, February 24, 1922.

No fermentation there—no alcohol, just the juice fresh from the grapes.⁵²

Thus Bryan crusaded for the cause of temperance. His energies and powers of public address were given, as always, unstintingly.

POLITICAL SPEAKING

Bryan, eager to revive his waning influence in the Democratic party, made his only political bid while a Florida citizen by seeking election to the post of delegate-at-large to the Democratic nominating convention in 1924. From April 7 to May 13 of that year he conducted a statewide campaign that carried him into all but two Florida counties. When the final ballot was counted he had received an overwhelming majority of the votes.

Although it had been previously intimated that he intended to enter the race for delegate-at-large, Bryan's confirmation of the report did not come until late in October, 1923. Then, several months later, he made an announcement that caught Florida and the rest of the nation by surprise:

If elected a delegate to the national convention I shall present the name of Dr. A. A. Murphree, president of the University of Florida, as a candidate for the Democratic nomination for the office of president. . . .

He is a rare combination of intellect and heart; he is a splendid executive, as shown by the success of the university under his management; and he is democratic both in sentiment and manner. He is dry and progressive and sound on economic questions. His popularity will grow as he becomes known.⁵³

Not the least surprised of all was Dr. Murphree himself, who immediately stated:

Colonel Bryan alone is responsible for the suggestion. I am grateful to this great American for his confidence and for this high compliment. I am a dry, progressive democrat and believe that the Democratic party is the hope of the common

⁵²*Miami Daily Metropolis*, April 7, 1923.

⁵³*Miami Daily News-Metropolis*, January 14, 1924.

people. These qualities, first of all, Colonel Bryan doubtless wishes to see in the next standard bearer of the party.⁵⁴

The reaction of various Florida newspapers to Bryan's announcement ranged from hearty endorsement to insinuations that the Commoner was merely using the university President as a tool to further his own selfish political ambitions. Dr. Murphree wrote to a friend:

Colonel Bryan is doubtless sincere in his recent announcement. He paid me a very undeserved tribute, but the whole thing is a fiction. Of course, nobody expects a Southern man to be nominated President, much less a Florida man. I have been very much embarrassed by the publicity of this whole affair. I wish it had never occurred.⁵⁵

On February 23, 1924, Murphree declared that he would not permit his name to appear on the state election ballot.⁵⁶ However, this action failed to alter Bryan's original intention. "No loyal Democrat could refuse the call," he stated, "and I propose to submit his name to the national convention if I am elected a delegate from Florida."⁵⁷

In his announcement as a candidate for delegate-at-large, Bryan set forth the following viewpoints: (1) that he would present the name of Dr. Murphree to the convention if the state did not express any other choice; (2) that he would favor a candidate who was both progressive and dry; (3) that he would favor fullest international cooperation for the promotion of world peace; (4) that he would favor a national platform which promoted the best interests of the farmers and wage earners; and (5) that he would favor development of water transportation to, from, and through Florida.⁵⁸

During the latter part of March, Bryan registered for the Democratic primary, giving his occupation as a "publicist."⁵⁹ Then, on

⁵⁴*Ibid.*

⁵⁵A. A. Murphree to Frank Spain, Jr., January 31, 1924, Murphree-Bryan Correspondence.

⁵⁶*Miami Daily News-Metropolis*, February 23, 1924.

⁵⁷*Ibid.*, February 25, 1924.

⁵⁸*Ibid.*, April 7, 1924.

⁵⁹*Ibid.*, March 29, 1924.

April 7, 1924, he started his campaign in earnest, addressing the voters of Broward county in Fort Lauderdale.⁶⁰ From that point, he worked up the Florida East Coast, and then journeyed down through the central part of the state to the West Coast.

Gerald Brandon, a Miami newspaper reporter assigned to cover Bryan's campaign activities, has given an interesting picture of the great orator in action:

Friday he returned from a 1,500 mile ride which took him through 17 counties where he made 31 speeches in 10 days. And Mr. Bryan's speeches are not brief ones. He usually tells his audience what he thinks on all the national issues, and explains them clearly for the benefit of the uninitiated with sidelights of past political history. He recounts his record in public life and points to the many national reforms which he advocated and which have become facts. He never fails to dwell on the mistakes and crimes of the Republican administrations, and to severely arraign the present leaders of the party in power, and he draws [from] his neverfailing fund of anecdote to illustrate his points and to coax a smile from hearers when they get restless under the tension of too many state problems. All this takes time, and Mr. Bryan usually speaks for upwards of two hours.

Mr. Bryan's campaign days are therefore divided as follows: eight hours for speaking, eight hours for driving, and eight hours for eating and sleeping. This, which would be a severe strain on almost anyone, seems to agree with the Commoner, who is as hale and hearty despite his 64 years as the average man of 50. Indeed, he finds it restful to such an extent that he says he will resort to campaigning whenever he is desk weary in the future. . . .

On his recent tour Mr. Bryan wore a black alpaca suit, a black bow tie and a broad-brimmed pliable straw hat. After each meeting he shook hands with those of his audience who waited to greet him personally and handed them a printed exposition of his ideas on national issues, that they might spread his propaganda among those of their friends who had not been able to attend.

⁶⁰*Ibid.*, April 7, 1924.

Bryan's audiences, Brandon noted, were much the same at every place he spoke.

Despite the inconvenient hours at which he spoke—10 in the morning and 2 in the afternoon—the proverbially thrifty Florida housewives seem to find time to go to hear him and in every case their sex predominated. Older men were always in greater number than young ones, and while every class of society was represented at the meetings, wage earners were perhaps the least in evidence, probably because the hour did not permit their attendance.

In many towns the high school pupils were present in a body, some brought by their teachers of English and others by their instructors of civics and economics. In practically every city Mr. Bryan was eulogistically introduced by the mayor, and on the platform with him would sit prominent members of local Democratic committees and two or more pastors of different denominations.

The night meetings were invariably better attended than those in the day time. Sebring, Wauchula, Arcadia, Lakeland, and Daytona broke all records for attendance at political meetings to do honour to Mr. Bryan. But there is the rub.

Did the majority of the people go to hear Bryan the politician or Bryan the orator?

In any case they were satisfied, for Mr. Bryan without indulging in the fanciful figures of rhetoric at which he is a master when he wills, gave them a lecture on politics and morality, clothed in simple, understandable, dignified language which could not fail to interest even when it was not able to convince.

The reporter observed that Bryan's voice held out remarkably well under the strain.

It was usually husky at the beginning of his lectures, but improved as he spoke, and after a half an hour had regained its strength and resonance. He speaks slowly and distinctly, enunciating carefully yet not pedantically. Never once did anyone ask him to speak louder, despite the fact that a great

many of his hearers were advanced in years and there were always a few who used ear trumpets to assist their audition.⁶¹

Generally speaking, Bryan's campaign addresses centered around a discussion of the five basic viewpoints he set forth when first announcing his candidacy. In addition, his speeches were frequently characterized by attacks upon the Coolidge administration. At Punta Gorda, for example, Bryan charged that the President was a "reactionary" and declared that his selection of Harlan F. Stone as United States Attorney General proved his "subservience to Wall Street." "Stone is a hired man of big business, and will never put Fall and the others implicated with him in the penitentiary," he averred. "Mellon is another man who serves big business instead of his country," the speaker continued. "He has already diverted from the pockets of the common man enough money to pay the salary and expenses of the president for over 40,000 years and will continue if permitted."⁶²

In an address delivered in Miami, the speaker asserted that the Tea Pot Dome scandal was characteristic of the Republican party's dealings: "Everything for the interest and nothing for the people but the privilege of paying the bill."⁶³

Bryan's eagerness to be sent as a delegate to the convention was exemplified in a statement he made in Fort Myers: "If you send me to the convention, no one will need ask where the Florida delegation is; they need but look where the fight is hottest."⁶⁴

Although Bryan won an easy victory in the race, he was a beaten, humiliated man when he returned from the convention in New York City. As M. R. Werner expressed it: "The cynical East, using contempt as its weapon, had stripped him bare of everything but his God, and the rest of his life was spent largely in furious resistance to what he regarded as attempts to take even Him away from him."⁶⁵

In August, 1924, Bryan received this message from Dr. Murphree: "I appreciate your faithfulness and your friendship. The advertising that came to the University through your generous

⁶¹*Ibid.*, April 23, 1924.

⁶²*Ibid.*, April 14, 1924.

⁶³*Ibid.*, April 18, 1924.

⁶⁴*Ibid.*, April 15, 1924.

⁶⁵Werner, *Bryan*, 280.

proposal concerning me has shown results in greatly increased correspondence with prospective Florida settlers from all sections of the United States."⁶⁸

OCCASIONAL SPEAKING

Bryan did not limit his Florida speaking to addresses on religion, evolution, prohibition, and politics. Evidence shows that he spoke on a variety of other topics before practically every type of audience. For example, he addressed school children on the topic of habits; lectured to teachers' meetings on the value of education; eulogized President Harding in a memorial service at Royal Palm Park; discussed the merits of cooperation with housekeepers; scorned the metropolitan press in a speech to visiting newsmen; denounced the middleman in a talk before horticulturists; made a plea for the Red Cross at a huge mass meeting in Miami; told winter vacationists of the glories of Florida sunshine; and delivered the main address at the opening of a new radio station.

Bryan was frequently requested to speak on occasions which called for a panegyrist. He seldom declined such offers because of his particular fondness for that type of speaking. Bryan paid a glowing tribute to Henry M. Flagler, the early Florida railway builder, at the Flagler Day pageant held in Miami on December 8, 1920. "Memorial days are not for the benefit of the dead," he began. "It is for the living that this program is prepared; to enable the present generation to prove by manifestations of appreciation that it is worthy to be the beneficiary of Mr. Flagler's foresight and indefatigable energy, and that the lessons, drawn from his life, may inspire others to like achievements." He continued:

I am to emphasize the value of a man with a vision. Solomon uttered the final word on this subject when he said: "Without such men there can be no progress."

But let no one think that the dreamer's lot is as happy while he lives as it is imperishable in history. He is often ridiculed and sometimes persecuted. The Bible tells us that Joseph's brothers hated him because he was a dreamer. They even conspired to put him to death, but fortunately, some merchants passed that way and the brothers sold him into

⁶⁸Letter quoted in *ibid.*

bondage instead of taking his life. They thought they had put the dreamer out of the way; and had almost forgotten him when a famine came upon them and they were sent down into Egypt to buy corn. When they arrived there they found their dreamer brother—and he had the corn.

The dreamer turns scoffing into reverence when his vision is vindicated. Mr. Flagler had the corn.

After tracing Mr. Flagler's list of achievements, the speaker declared: "We can best honor the name that will forever be dear to the people of Miami by giving to this beautiful spot a wholesome environment which will attract the best citizenship of the nation and thus make permanent the city's growth and progress."⁶⁷

Bryan urged many civic improvements in addresses before Rotarians, Kiwanians, and other similar groups. He urged the laying out of parks, the paving of streets and, on one occasion, seriously suggested that bats be used to kill off mosquitoes.⁶⁸

When Bryan returned to Florida a few months after his resignation from Wilson's cabinet he was deeply concerned with keeping the United States out of the European war. An address which he delivered a number of times throughout the state was entitled "The War in Europe, and Its Lessons for Us." In this speech he stated his opposition to a program of preparedness for the United States. At one point in the address, he said:

The question, I repeat, is not whether we would be willing or able to defend ourselves if attacked. The real question is whether we shall adopt the European standard of honor and build our hope of safety upon preparations which cannot be made without substituting for the peaceful spirit of our people the spirit of the militarist and the swagger of the bully. The spirit that leads nations to put their faith in physical force is the spirit that leads nations into war. It is the spirit that expresses itself in threats and revels in ultimatum.⁶⁹

In a huge peace rally at Miami just prior to the United States' entrance into the war, Bryan advanced the following arguments:

⁶⁷Miami *Daily Herald*, December 9, 1920.

⁶⁸Miami *Daily News*, June 11, 1925.

⁶⁹Miami *Daily Metropolis*, December 13, 1915.

If there is one doctrine that has been more completely exploded by the present war than any other it is that military preparedness prevents war.

If the honor of a nation must be preserved by bloodshed then the people who furnish that blood should be consulted about that affair of honor.

If an American for selfish reasons sails on a belligerent ship and places the peace of his nation in jeopardy, he should be taken off the ship by government authority and given a lesson in patriotism.⁷⁰

He made numerous appeals for the Red Cross throughout the war years. During the course of a membership drive in 1917, the speaker urged a larger enrollment:

Twice the figure asked from this section has been raised, but this is not enough, because they are average figures and Miami is not an average place. If you give here what they spend in Maine for coal, you will only be paying God back in part for the gift of sunshine.⁷¹

Bryan became deeply interested in Florida real estate during the early years of his residence in the state. In a speech made in 1916, he referred, with a touch of humour, to some land he had purchased in the Everglades:

I have owned it for three years, but not having a boat, I have not been able to get to it. It is not for sale; I bought it for an investment—a permanent investment, apparently—but I believe the only question is when the drainage will be done, and I hope all who have bought Everglades land will be able to hold it until those who want to buy it can get to it.⁷²

This early interest Bryan displayed in Florida real estate became stronger with the passing years. He accumulated many holdings and reaped a substantial profit during the first years of the Florida boom.

As a manifestation of Bryan's interest in Florida real estate,

⁷⁰*Ibid.*, February 19, 1917.

⁷¹*Ibid.*, December 24, 1917.

⁷²*Ibid.*, January 12, 1916.

the January 1, 1925, issue of the *Miami Daily News and Metropolis*, carried a full-page realtor's advertisement which announced that Bryan would deliver a series of daily lectures at the Venetian Casino pool in Coral Gables. M. R. Werner has described the Commoner's lectures as follows:

Bryan sat in an arm chair on a float and talked to the crowd that lined the shore of a lagoon. A narrow strip of water separated Bryan from the crowd on shore. A large cotton umbrella sheltered his bald head, and sometimes he wore a broad-brimmed white hat. He joked with his audiences about his frequent campaigns for President, and he spoke to them of the general glories of the Florida climate. After the address, which lasted about one hour, people crowded up to shake hands.⁷³

A highly significant instance of Bryan's entry upon a whole series of occasional addresses was when, in January, 1923, he accepted the chairmanship of a drive to raise \$250,000 for the erection of a student activities building on the campus of the University of Florida. When he was first offered the chairmanship, Bryan declined, explaining that he was unable to devote the necessary time to such an undertaking. However, when he learned that the proposed building was to house a religious center for the students, he immediately wired his acceptance. In a speaking tour reminiscent of his political campaigns, the orator pleaded the University's cause in most of the principal towns and cities throughout Florida, delivering, in all, seventy-three addresses.⁷⁴

When addressing audiences in behalf of the drive, Bryan, very naturally, tended to place emphasis upon the religious needs of college men. In an address at Palm Beach, he remarked:

The path of the young men . . . is continually beset by the devil and if the rest of us are as persistent in trying to protect him from the devil as the devil is to beset him, he will have no difficulty in treading the path right. . . .

You take a risk in educating the mind of the young man if

⁷³Werner, *Bryan*, 267.

⁷⁴A. A. Murphree to F. M. Swanson, August 6, 1924, Murphree-Bryan Correspondence.

you have not taken the trouble to train his heart as well. The sin of this generation is mind worship. A good heart with a good mind will make a good man, but the good mind alone will not be successful, and if the heart goes wrong it takes the mind with it. To leave your children a good government is better than to leave them riches.⁷⁵

Accompanying Bryan on a part of this tour around the state was a male quartet, composed of University students. One of these was James Melton, now a noted personality in the musical world. He recalls Bryan's habit of "taking naps on the train, and wearing a little black cap the while."⁷⁶

At the conclusion of the Commoner's speaking campaign in behalf of the drive the University newspaper remarked: "He has been untiring in his efforts to reach the people and to cause them to realize the vital importance of the campaign. He spoke with telling effect, and his audiences were not slow to yield to the magnetic voice and powerful personality." The article continued: "The University has been extremely fortunate in securing a man of Mr. Bryan's ability to lay its cause before the people. Mr. Bryan has thrown his whole soul into the work, and has often delivered as many as ten addresses during one day."⁷⁷

The Florida Union Building stands today on the campus of the University of Florida as a lasting monument to the efforts of Mr. Bryan and others in behalf of the institution.

Bryan's appearances throughout the state remain vivid in the memories of people still living in Florida today. In recalling one of Bryan's visits to Tampa, Mr. Donald B. McKay, historical writer for the Tampa *Tribune*, describes Bryan in action at the banquet table:

At the midnight banquet I witnessed ample confirmation of the expression then widely current—that Mr. Bryan was digging his grave with his teeth. I have never seen any human consume more food, and he enjoyed every mouthful. Mr. Adams, manager of the hotel knew of Mr. Bryan's fondness for salads—particularly radishes and cucumbers—so he served large indi-

⁷⁵Miami *Daily Metropolis*, February 7, 1923.

⁷⁶James Melton to the writer, New York, November 7, 1947.

⁷⁷*The Florida Alligator*, March 17, 1923.

vidual dishes at Mr. Bryan's place and at the places of those seated near him. As soon as he was seated he attacked his dish of salad and soon cleaned it. He would split a radish in half, place a large piece of butter on it and masticate it with evident enjoyment. When he had finished his allotment the gentleman seated at his left pushed his bowl of salad in front of Mr. Bryan, remarking that he did not care for it; and when he had finished this "second helping" I gave him mine—and this before the main courses were served, to all of which he did full justice.⁷⁸

Thus, while Bryan delivered numerous speeches in Florida which fall definitely into the categories of religion, anti-evolution, prohibition, and politics, he likewise spoke on a great variety of demonstrative themes before audiences gathered for occasional situations of one kind or another. Inevitably, his religious and political thinking colored his remarks on these occasions, but, nevertheless, he spoke appropriately for those assembled to hear him.

CONCLUSIONS

Certain conclusions can be drawn relative to the speaking of William Jennings Bryan in Florida.

First, practically all of what he said, regardless of the audience or occasion, was colored by his deep religious convictions, in which a firm adherence to fundamentalism is dominant. In truth, Bryan's was a simple faith—a reliance upon the heart rather than the mind—which led him to speak from emotion rather than reason. Actually, as revealed in his speaking against evolution, Bryan came close to manifesting gross intolerance, thereby running counter to the Christian principle of forbearance of which he was supposedly an apostle. Certainly a most dominant trait of the public utterances of Bryan in the last decade of his life was his intense religious fervor, if not fanaticism.

Secondly, the lifelong enthusiasm of Bryan for the actual doing of public speaking did not diminish when he was supposedly retiring to Florida. Very probably Bryan delivered as many speeches between 1915 and 1925 as he did in any other decade of his life. Bryan once said during his Florida years, "Men who haven't heard me are so few and far betwen that in a few years they will be able

⁷⁸Tampa *Daily Tribune*, February 8, 1948.

to draw salaries in a museum."⁷⁹ Again Bryan said, "On several occasions I have refused invitations to talk, just to show I could go a whole day without making a speech."⁸⁰ While it is impossible to state the number of addresses delivered by Bryan in Florida, they were little short of legion.

Thirdly, Bryan, as always, spoke from the depths of sincerity. His premises, while putting him in the category of the fanatic, were the utterances of a sincere man, albeit misinformed and unscientific. Seemingly, Bryan was clinging tenaciously to a faith which he felt was somehow losing its support. Consequently, he felt compelled to give expression to those convictions which entrenched themselves increasingly with the passing of time. His severest critic never indicted him of insincerity.

Fourthly, some inquiry is in order as to the total effect which Bryan's speaking had upon the multitudes who heard him in Florida. One observer of Bryan in Florida has asked the question, "Did the majority of the people go to hear Bryan the politician or Bryan the orator?"⁸¹ There is no one answer to this question. Nevertheless, Bryan seems to have fulfilled the need of thousands of people sojourning in Miami when he spoke time and again to the Tourist Bible Class. Likewise, when he ran for delegate-at-large for the 1924 Democratic Nominating Convention, he was given the overwhelming endorsement of the people.

In considering the matter of Bryan's influence, his numerous civic and occasional addresses were undoubtedly the inspiration of thousands. If one is looking for a tangible manifestation of the results of Bryan's speaking in Florida, let him view the Union Building on the campus of the University of Florida. During the period of Mr. Bryan's life examined in this article, the great orator brought the message of religious fundamentalism to the thousands who heard him in the Tourist Bible Class and numerous other religious gatherings; stood in the forefront of the prohibition cause in Florida; extolled the benefits of living in his beloved adopted state; and, in general, exemplified those qualities which have given him a prominent place in the history of public speaking in America.

⁷⁹Miami *Daily Metropolis*, February 14, 1918.

⁸⁰*Ibid.*

⁸¹Miami *Daily News and Metropolis*, April 23, 1924.

RESEARCH IN PUBLIC ADDRESS AND THE TEACHING OF PUBLIC SPEAKING*

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Graduate students sometimes hold the opinion that research is a large chore set by stone-hearted professors to make a Ph.D. degree difficult to obtain! Such an opinion seems to reveal a feeling that research holds little or nothing of value to the man who proposes to make teaching his profession. Graduate students who are doing research in public address, I fear, sometimes reveal a similar attitude towards their research endeavors. Indeed, a teacher in one of our well-known departments of speech recently reported that he had heard two of the department's doctoral candidates roundly deploring their research projects because they could see no relation between them and the courses in public speaking, debating, and persuasion they would resume teaching when they returned to their positions. Perhaps some of our graduate students in public address regard their research principally as an obstacle rather than as a privilege, an assignment that is not much more closely connected to their subsequent teaching than the passing of their language requirements.

I hope such an attitude towards research in public address is not widespread. If it is widely held, I doubt whether there is much that I can do here towards changing it. Nevertheless, it may not be bootless here to indicate why I think that research in public address is of inestimable value for him who spends most of his life teaching public speaking.

Before revealing the sources of my faith, let me say that I have principally in mind research that partially fulfills the requirements of the doctor's degree, that is, independent study and investigation and experimentation which make a contribution to the sum total of human knowledge. I shall not deal directly with research that is part of the master's degree because, from the point of view of the doctoral years the master's term is a trial period, and the thesis is an essay, whose principal purpose and chief value is diagnostic;

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that is, it tells us whether the individual is capable of doing sustained independent study and investigation that holds promise of adding to the accumulation of human knowledge. The master's essay helps us to answer the essential question that Francis Bacon might have put thus: Is this man capable of the advancement of learning? And the doctor's dissertation tells us whether he *has* advanced learning. Let me say, also, that in expressing my faith I am assuming that projects for research are reasonably well conceived and that at least they fall within some significant area of interest for the student and are not arbitrarily assigned to him because his director wants cultivated a segment of his cherished garden too long left untouched.

The results of research in public address may be utilized directly in speechmaking courses in at least two ways. The first way is obvious. The teacher works into his courses from time to time bits of information and tags of wisdom which he has assimilated from his dissertation labors. The student who saturates himself with the speaking habits of John Sharp Williams or of Seargent S. Prentiss can hardly avoid drawing upon this information for class illustrations of methods of speech preparation and delivery, modes of argument and refutation, and even special persuasive devices. Fifteen years ago at the University of Chicago, a student studied the methods of preparation used by some twenty nationally-recognized preachers who spoke in the University Chapel. She marshalled conclusive, detailed evidence showing that even veteran preachers, for whom speaking is a professional requirement, prepared their sermons methodically, much according to the textbook rules, and that all except one—Shailer Matthews—worked up a detailed outline for every sermon. Fifteen-minutes worth of such evidence in an elementary public speaking class points the moral, and many a beginner has drawn the correct implication: "If the professional speaker finds methodical preparation useful, why shouldn't I?" I do not know whether the author of that study used her research information in the classroom. But I have occasionally used her materials—and they are effective!

Most of our theses and dissertations yield pedagogical material. Their subjects are such as would seem to invite classroom application. In fact, after reviewing the titles of theses and dissertations in the field of public address as reported by Franklin Knowler in *Speech Monographs* for an eight-year period, and after reading the abstracts

of graduate research supplied by Clyde Dow in *Monographs* for 1946, I estimate that 19 out of 20 tasks must have yielded a few nuggets for the public speaking classroom.

Of course some graduate research in public address is frankly undertaken with a view to probable application to teaching. The student who undertook an extensive investigation of the topic of disposition could hardly escape having ideas and materials for his classes; nor could the man whose doctoral dissertation bears this title, "A Survey of Social Psychology as Bearing on the Teaching of Public Speaking." But even if we grant that some studies are aimed more directly towards pedagogy than others, I doubt that they are entirely barren of fruit for the college classroom unless their authors are so dull and unimaginative as to escape perceiving their pedagogical utility.

In believing that most of the materials gained through our research is useful in some respects to the teacher, I am not forgetting the amusing if not ludicrous spectacle presented by the eager beaver who makes the mistake of dishing out large portions of his research materials to his elementary class. Doubtless we have all encountered this fellow. We praise his zest and enthusiasm, at the same time condemning his judgment. Fortunately such men are few and all of them I have encountered personally have soon developed a sense of propriety.

So far I have been referring to the deliberate, conscious use of research materials in the classroom. There is also the undeliberated, spontaneous use of those materials. What I have in mind here is familiar to any veteran teacher and may be illustrated by this kind of situation: A student asks, say, for an example of the skillful use of testimony, or of indirect suggestion, or of an extended analogy. Under the stimulus and pressure of the communicative moment the teacher who has studied some speaker intensively will occasionally respond with an illustration that is drawn from his prior research. Sometimes he is aware of the springs of his response; but more often—particularly if his research endeavors are gathering remoteness—the sources of his inspiration are unrecognized and the felicity and readiness of his response may be tinged with feelings of self-congratulation, pride, wonder, or surprise. This kind of response, when detected, makes the veteran teacher realize that graduate study pays off—particularly the research project that is keenly motivated, sustained by interest, and solidified by weeks of writing. This

instant calling-up of ideas from the repositories of his experience and expression the young candidate for the Ph.D. knows little of; and because he knows not of it his dissertation is "completed" with an air of relief and the Ph.D. is regarded as a symbol of union status.

Research brings practical benefits in at least another way. Sometimes it determines the philosophy and point of view of a subsequent course. I know of one teacher, nearly 50 years old, who is in charge of a year-long course in communication skills. His dissertation traced the use of Aristotle's *Rhetoric* in England—a pretty specialized and "narrow" study. He tells me that that experience, as much as his intimate knowledge of the *Rhetoric* itself, has shaped the new course he now conducts and has determined its special point of view; namely, that writing and speaking deal with subjects and materials men discuss in their day-by-day affairs and that discussion influences, in direct or subtle ways, men's attitudes, beliefs, and opinions. In other words, the function of his course, if not its deliberate intent and purpose, is *persuasion*. And, he adds, "we hardly mention Aristotle's *Rhetoric* in the course. Yet its influence through my long-past graduate research is as palpable a fact as that I'm talking now." Too few of us, I suspect, have stopped to consider why courses in public speaking are as they are—for example, why most of them deal with speech preparation, methods of organization, principles of interest, methods of argument and of persuasion, and the bases of delivery. No course I know of limits itself to any of those topics for the obvious reason that speechmaking includes them all. Yet *how* do we know this? We have acquired the content of our courses through observation, study, and research into speeches themselves and into theories of speech-making. Furthermore, I do not quite see how a person who has studied the speeches of some orator could possibly neglect such topics in his own teaching.

So far we have been dealing with the direct practical influence of research in public address on the teaching of public speaking. There is another influence that I think in the long run is more valuable, more permanent, and has a greater influence on teaching than the practical benefits we have been talking about. The student and scholar grows and develops beyond his knowing; through specialized research his intellectual grasp increases and his intellectual horizons fan out and afford him breadth and perspective of view. This extension of a student has an intangible influence on him as teacher, for he has gained something in poise, confidence, certainty of touch,

authority, prestige, and serenity. In other words, his research contributes something to his *ethos* in the classroom.

I realize, of course, that it is fashionable to poke fun at narrow and highly specific research projects, and it may be that such projects should be condemned by the humanist. Nevertheless, we should not forget that in public address the highly specialized project is likely to broaden the student rather than to narrow him. Take, for example, the study of a single speech or the establishing of a text. I submit that either task cannot be done with thoroughness, judgment, and scholarship without extensive excursions into tangent areas we label the social sciences and the humanities. Probably there is no reader here who does not realize that the complete study of a single speech sends the critic to a study of the speaker's character and personality, the information, social attitudes, and culture of the audience, the relationship of symbols to meaning, the influence of one group upon another and of the group upon an individual and vice versa, and the sources of information open to both the speaker and the groups within his audience—to name only a few of the directions which such research takes. Even specialized study of figures in speech requires broad information and extensive intellectual equipment.

Another kind of intangible influence is always perceived, I believe, by the teacher whose research project for the Ph.D is but a birth and a beginning. As the years roll up, the project is extended, widened, deepened; articles emerge from time to time; eventually a book is achieved—perhaps two! The teacher who can thus carry on specialized study almost invariably brings to his classes energy, zest, and enthusiasm that are in a large measure the direct result of scholarly study. We all know why this is true. It is merely another case of the new and different experience giving verve and interest to the familiar, sometimes stale, routine. Furthermore, the new experience as represented by new information acquired through the twists and turns of persistent investigation secures its effect more potently and more surely than do novel experiences like fishing, gardening, or travel. Of course these are often delightfully refreshing; they renew life and thus obliquely bring zest to the classroom. Yet they are in kind and character too unlike teaching to be reliable “refresher” stimuli. On the other hand, research activity has elements common to teaching. Both have the same area of subject matter; both require intellectual activity and employ linguistic responses.

Accordingly, it is my opinion that persistent research makes better classroom teachers rather than worse. It may be true, as is so often alleged, that some persons are best as teachers, others as research workers. But this is quite different from saying that research can and does stimulate the teacher qua teacher.

In conclusion, two witnesses should be allowed to speak. A man and a woman, they are known to a great many teachers of speech, and the name of one probably would be recognized by almost every reader. Their reputations may seem to make them exceptional witnesses, but the impact of graduate research on them I trust is not unrepresentative. I asked: "Did the dissertation you wrote have any influence on you as a teacher?" One replied, after an amazed silence which plainly said I was a fool to be putting such a question in earnest: "Man, it was everything! The courses, the examinations—yes, those must have been helpful. But what cracked and stretched me was the research. It gave me new notions of sustained study and investigation; it developed my judgment and put enthusiasm into me that I think I've never entirely lost." The other, feeling around for a concise statement that would tie up our discussion, said, "It's like this, I guess. I'd not be where I am now without that experience."

WHAT PRICE NEGRO DRAMA?*

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The title I have chosen, "What Price Negro Drama?" suggests to us the question constantly on our lips in these days with respect to all commodities, "How much does it cost?" We hesitate to add, "How much is it worth?" That is another question. In times like the present we often pay for merchandise many times the price we consider it worth. Thus arises a confused—sometimes a false sense of values.

Similarly, when we inquire into either the cost or the worth of Negro drama, we find many puzzling fluctuations and are forced to conclude with Dick Campbell, coordinator for Negro participation in the USO Camp Entertainment during the war, that "there is confusion" in the Negro entertainment world which deals with a set of values often neither clear nor true.

There is confusion concerning the term itself. "Negro Drama" may be variously interpreted as "Drama of the Negro," "Drama by the Negro," or "Drama for the Negro." All of these must be considered in any adequate discussion of values governing what is usually designated "Negro Drama."

Let us first examine the costs and estimate the value of Negro drama as they relate to the background of American life which is the raw material of our native American drama. In the light of our findings we can then relate these evaluations to the questions we face in our Negro colleges. "What shall we produce?" and "For what end shall we train our students?" The price that has been paid for Negro drama is indeed high for it has literally been paid for with blood and tears, and was born in the travails of the birth of the nation itself. The story of the American Negro is of the very essence of drama—struggle. This is what makes it potentially so dear—so precious. The burden of slavery, the torture of persecution, and the frustration of discrimination all require the qualities of

*This paper was read at the sectional meeting in Theatre at the eighteenth annual convention of The Southern Speech Association, Nashville, Tennessee, April 8, 1948.

a tragic hero to cope with them and to remain noble even in defeat. Here is material to challenge our greatest dramatists.

But here, also, is a source of confusion, a place where false values appear, for it is not this noble soul the dramatists have pictured for the most part. Dr. Thomas E. Poag of Tennessee A. and I. College, and President of the Southern Association of Dramatic and Speech Arts, in his doctoral study at Cornell University, "The Negro in Drama from the Greeks to the Present Day," gives ample evidence of this fact.

The great Othello nobly portrayed and nobly acted by Negro actors from Ira Aldridge to Paul Robeson is, of course, a notable exception. Other exceptions are so few in number that they are soon named. There are the three plays by Ridgely Torrence—*Granny Maumee*, *Simon the Cyrenian*, and *The Rider of Dreams*—which are the first to furnish a real opportunity for the amateur Negro group.

Paul Green has contributed the delightful one act comedies, *The Man Who Died at Twelve O'Clock* and the *No Count Boy*, and the tragedies, *White Dresses* and *In Abraham's Bosom*, as well as the volume of one act plays, *Lonesome Road*.

Of course, Eugene O'Neill's are well known, especially his *All God's Chillun* and *The Emperor Jones*. When we add the volume, *Plays of Negro Life*, edited by Gregory and Locke, that is about all.

It is true that a stylized Negro *Macbeth* came out of the depression, and many titles were added to the list in bibliographies developed by the Federal Theatre during the period, but few of these were worthy of survival or circulation. On the contemporary stage, we must, of course, not overlook the very challenging, *Deep Are the Roots*, nor the charming *Finian's Rainbow*, both of which not only represent a dignified presentation of Negro characters, but offer fine challenges to the Negro actor. And we must not forget what probably constitutes to date the finest vehicle for a great Negro actor, *The Green Pastures*, where God Himself was powerfully portrayed, first by Richard B. Harrison, and later by Charles Winter Wood.

But all these exceptions, notwithstanding, what the average American associates with the Negro in drama is black face comedy of the minstrel type; the Negro servant of the type portrayed by Hattie McDaniel in the movies; prostitutes or women of easy virtue of the type in *Porgy*, *Strange Fruit*, *Carmen Jones*, *St. Louis Woman*,

or *Anna Lucasta*; or the sentimental "Uncle Tom" type which arouses our pity and solicits our patronage rather than our respect.

Minstrelsy in our country has had a significant history and developed many talented actors of the Williams Walker tradition. But it could scarcely furnish an adequate vehicle for an accomplished actor like Bert Williams who longed to act Shakespeare, not Othello alone, but Richard III, Macbeth, and Hamlet. The story of his frustration is briefly but poignantly and beautifully portrayed by Robert Hayden, one of our contemporary Negro poets and a member of the faculty at Fisk University, in a one act baroque play entitled *The History of Punchinello*.

The comedian (Bert Williams) always clowning, bewails his fate:

Night after night, they come to laugh at me
and do not understand or won't admit
I am themselves. What are my monkey shines
in the haunted house, the black infested grove
but exorcism of their own dark ghosts,
but their own fears made small and bearable?
They see me and learn nothing. Oh I tire
of their empty laughter, being one who finds
more to lament than laugh at in this world
and knowing man, whatever else he thinks
himself to be, is tragic—a creature of
flawed magnificence and fabulous
despairs, who know that to be perfect is
to die yet is so moulded he must try
to reach perfection; who yearns to be a god
and in the attempt becomes a raving devil.
Oh these are things Marlowe and Shakespeare knew,
and these are things I long most passionately
to say. How glorious to speak them through
Prince Hamlet, who is youth confronted by
the evils and the dread alternatives
of life subservient to death. And huge
Macbeth, ambition run to madness, ruin,
such as we see in these our bloodied times.
And lordly Othello, noble and betrayed
by his nobility. But no, but no,
They will not have me——

Then the Manager and the Fabulous Producer approach the Comedian and offer him a *fine new role* which turns out to be only another clown role and which he at first refuses, but at length accepts. The end of the play is a cruel, almost grotesque mockery of his fate as celebrated by masked figures who portray his plight while he watches them.

Unfortunately, Negro minstrelsy still has such a hold in our country that in many rural communities it constitutes all of the drama portrayed. That the cheap jokes which accompany are sometimes clever, does not alter the situation. Unfortunately, the minstrel has a vogue among Negroes themselves, so much so that many high school teachers who have aspirations to provide better dramatic fare for their students are obliged to put on at least one minstrel show a year to satisfy the school constituency. Testimony concerning this situation has come to me repeatedly from teachers who come to Fisk for summer work.

Needless to say, our college students are impatient with such stuff and equally impatient with anything in the "Uncle Tom" tradition as an acting vehicle. And while they recognize the dramatic power of an "Anna Lucasta," they naturally resent the basic situation in which a self-respecting young graduate of Tuskegee in the Deep South is captivated by a Brooklyn prostitute. It is not surprising that the situation too often destroys for them the dramatic power of the play and blinds them to its redeeming qualities and its very human denouement.

Whatever college students may think of Hattie McDaniels in her roles, they know she is making good Hollywood money, better money than the "Othello's" that reach Broadway. And here again arises confusion concerning values. What must we conclude when as Dick Campbell points out, the bandanna and the apron on the stage are doffed at the expense of the pay envelope? And what are we to think when many Negroes headed by able leaders use drama as a vehicle of propaganda to dissuade the "Hattie McDaniels" from accepting roles which give such a limited view of the Negro? Moreover, there is always the temptation to use the Negro drama to promote the cause of Negro emancipation as in *Native Son*. Not infrequently, good propaganda results, but not always good drama.

In addition to the mine of tragic sources for material for Negro drama, delightful and deeply significant material is found in Negro folkways. Some of this has been capitalized upon by both Negro

and white playwrights, as we have seen. But most of it is in dialect and our sophisticated college students despise Negro dialect. They would despise it still more if they knew how many people have had such little contact with Negroes of their background that they think of the Negro college student as speaking Negro dialect. In our Negro colleges we do have our struggles with provincial dialect, but it is the dialect of Texas, New England, Brooklyn, Chicago, or Charleston, not Negro dialect.

Moreover, most folk drama is reminiscent of what our students wish to forget, the superstition and ignorance they wish to escape. They think of the traditional stage Negro not with pride but shame, and perspective is lacking to dignify their folk lore with the poetry and romance which it possesses for others.

Besides this, a keen sensitiveness for the racial drama of the contemporary scene in which they are acting life parts can throw even three words of an italicized stage direction into such sharp and false focus as to obliterate the dramatic values of a folk play. For instance, when I was illustrating from *White Dresses* in my playwriting class the building up of a plot by centering on a property (in this case the box under the bed), one of my students remarked that she did not like that play. The reason was easily understood. In an unhappy moment Paul Green described the heroine, Mary, as "pretty for a Negro." There are, of course, on the Fisk campus, and on the campuses of all Negro colleges, many young women who are "pretty." They take parts in plays, but not often enough are they portrayed in Negro drama without apology and unrobbed of the dignity with which their Creator clothed them.

To what satisfactory sources, then, may we look for Negro drama? We have noted that most of the best drama of Negro life has so far been written by Caucasians. Where are our Negro dramatists? As Langston Hughes intimates in his poem, *Note on Commercial Theatre*, it is to the Negro dramatist we must look for the Negro drama of the future. Here are his lines:

You put me in Macbeth and Carmen Jones
And all kinds of Swing Mikados
And in everything but what's about me—
But someday somebody'll
Stand up and talk about me,
And write about me—

And sing about me,
And put on plays about me!

I reckon it'll be
Me myself
Yes, it'll be me.

Hughes himself, along with Arna Bontemps, Owen Dodson, Countee Cullen, Randolph Edmonds, and John Ross, has written plays of Negro life. But Owen Dodson and Countee Cullen have done versions of the *Medea* as well. Hughes and Bontemps have also collaborated with others in recent Broadway successes. Randolph Edmonds in his *Six Plays for the Negro Theatre* has borne out his theory that melodrama is what the average audience wants most. Three of his most successful one act plays, and those most often produced by Negro groups, are *Nat Turner*, *Bad Man*, and *Gangsters Over Harlem*. His recent *Earth and Stars*, a full length play portrays the traditional South versus the new South is a stirring problem play, raising questions which are left unanswered. We await with eagerness the premiere of his new play, *Prometheus and the Atom*, at the coming festival at Tallahassee, Florida, which is a dramatization of man's misuse of power from the gift of fire to the atomic bomb, and contains no Negro character; and we hope for much from the new volume of full length plays by Negro authors edited by Mr. Edmonds, and soon to come from the press.

John Ross makes a point of exploring the country side and all the various avenues of Negro life for fresh dramatic material. His *Wanga Doll* came out of Creole life and Voodoo superstition in the New Orleans of 1850. His *Purple Lily* was inspired by one of the case studies of the eminent sociologist, Charles S. Johnson, now President of Fisk University. And there are others coming on. Thomas Pawley, one of the directors of the Southern Association of Dramatic and Speech Arts, is now working on his doctoral study—the writing and production at the University of Iowa of three full length plays drawn from Negro history.

As might be expected from what has already been said, not many of the students in our playwriting courses are writing Negro drama. But they are writing of what they know and have experienced. The three best plays which came out of my playwriting class last year are fairly typical. One, "Rare Cut Glass," dealt with a tragedy due to the disease silicosis in the West Virginia mines.

"The Field" was a war episode in Italy dramatized by a veteran of World War II. "Christmas at Jake's" was a Christmas radio play which has its setting in a bar room. All sorts of characters, one of whom is a student doctor, are brought together in the spirit of Christmas at the birth of a baby upstairs.

It is through these broader interests and backgrounds that a proper perspective for appreciation of so-called Negro drama may be built up, especially by familiarity with the best folk drama of all groups—the Irish, the Welsh, the mountaineer, the Yiddish, the Cajun, etc. Already one member of last year's playwriting class is finding sources for playwriting in the rural areas outside the city in Alabama where her husband is practicing as a doctor.

The frustrations found in Negro drama are, of course, those actually met in too many instances by Negroes who wish to enter acting as a profession. Gilpin, Harrison, Robeson, Canada Lee, Rose McClendon, Hilda Simms, Gordon Heath, Frank Wilson, to mention a few who have reached Broadway, have all had to come up the hard way, not only brooking the usual obstacles of would-be actors, but racial obstacles as well. We have already noted a few of these difficulties, chiefly the inadequacy of the play vehicle both in amount and quality, and the discriminations in the pay envelope.

The Negro actor is hemmed in by the assumption that he can play Negro roles only, even on the radio where he is not seen and where he might be identified as a person in accordance with his abilities and training without discrimination based on a visual factor like pigmentation. The assumption that the trained Negro could be identified by his voice is of course erroneous.

Some young actors just out of our colleges are finding opportunities with repertory companies. Such is the case of Jacquelyn Levy, Fisk, 1945, for instance, who is now leading lady with the American Negro Repertory Players on tour with *Angel Street* and *Springtime for Henry*, not with plays of Negro life. It is significant that the director of that group, Milton Wood, also received his basic training in one of our colleges, West Virginia State. Another director from one of our colleges is Helen Seely Spaulding, a graduate of Tennessee A. and I. College, director of the Skyloft Players in Chicago, and engaged in a study of the dramatic work in our colleges as preparation for dramatic careers. These are evidences that the way is opening, though all too slowly.

The plight of the would-be Negro playgoer or audience is even

worse than that of the would-be actor. Many of our students come to college without having had the opportunity to see a play on the stage—not even a good amateur performance and often not even the best movies. If they are from the rural district to which we have already referred, drama just does not exist. If they are from urban centers, the price they must pay is usually the cost of their self-respect. In many instances no provision at all is made for them. Nashville is probably better than some other places in this respect. Certainly the gracious invitation of the Community Playhouse for our students to attend their dress rehearsals has been greatly appreciated, as was the recent invitation from the Vanderbilt Players to attend the dress rehearsal of *Othello*. Even in these instances there are some students who will not attend on principle because they cannot see the performance in the usual manner. How much our students are able to build up of dramatic background through attendance upon plays becomes again a matter of reckoning on the price paid, a weighing of values, not of the box office price but the human price.

From all these sets of values emerge certain principles which must govern us in choosing plays for production in our colleges, and in the end to which we strive to train our students. It is evident that a clear philosophy of life, as well as of drama and of production in general, is necessary to evolve a sound working basis for production in this situation.

1. It is necessary to build up as extensive a dramatic background as possible. The college program should include the classics, the best current plays, and some experimental plays. Certainly these plays should be by Negro authors when possible. This type of program is being followed not only at Fisk but in most of the colleges in our Southern Association of Dramatic and Speech Arts.
2. With the building of the background, especially by the study and production of folk plays of all groups, it is hoped that in time there may be an appreciation of sources for Negro drama in Negro folklore folk ways, and Negro history. This would mean in time increased interest in producing plays of Negro life and a desire to write plays of Negro life.
3. Whenever possible, it is desirable to encourage talented Negro students to go far in preparing themselves for a stage career.

We have already seen that the way is opening in repertory companies and on Broadway. But for most students, in view of the paucity of dramatic experience in our communities, the task is to train them to take back good plays, well-produced to their communities, through schools, churches, clubs, social centers, etc. It is important that they not only be trained for the work, but trained to see the opportunity and challenge in doing it.

A close tie-up with the community not only after college but during college in the manner admirably effected by Randolph Edmonds in New Orleans is valuable for this purpose. It can be done through children's theatres which draw in the community, through services to groups outside occasionally engaging in dramatics, like churches, schools, centers, etc., or through working with a community organization. A combination of methods is good.

We must, through our trained students, reach back into the rural communities and bring them good drama. Only thus will they in time come to appreciate even the best we can produce in Negro drama. A beginning like Saunders Walker's Bucket Theatre near Tuskegee is deeply significant for it starts where the people are and gives them a vehicle for making their own drama by following the injunction of Booker T. Washington, "Let down your bucket where you are."

As more and more of the best drama of all times and all varieties is produced by our young Negro student actors, as it is brought to our Negro audiences everywhere, and as our Negro dramatists become more and more skillful in translating for us in dramatic form the struggle of Negro history, the tragedy of contemporary life, and the wholesome comedy of Negro folk ways and folklore, it is hoped that a new perspective will bring a new set of values. From this there may develop a more universal outlook which will help us all to see with Kenneth McGowan that "there is no race in art," that drama is ONE. In this light, under the magic spell of the Irish fairy tale in *Finian's Rainbow*, we may view the beautiful and natural interracial blend of talent as symbolic, perhaps prophetic of a national theatre or, better yet, an international theatre where all the faces of mankind are seen struggling in a great drama, not against each other but together to achieve their human destiny, and where we can all sit down together and be "lifted up" in the "new day a-comin'."

THE CAMPUS-WIRED STATION OFFERS TRAINING IN RADIO COMMERCIAL PRACTICES

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One distinctive feature of the campus-wired station is the opportunity which it affords for direct student participation in the business phases of radio. Most of the colleges and universities which offer training programs in radio are equipped to give practical working experiences in the various phases of programming. Writers, Announcers, Actors, Producers, Musicians, Programmers, and Control Room Engineers are offered varied and practical radio experiences. These experiences are gained in advanced workshops or in the actual broadcasting of programs on college or independently-owned stations. In most educational situations, it has not been possible to simulate actual *business* problems because of the various restrictions on the sales of time and programs on the part of educational institutions. The campus-wired station, however, with operation on a commercial basis, opens new possibilities for the school training program in radio. Here the closest approach can be made to training in commercial station management and operation.

When a school station is operated on a commercial basis, all aspects of its programming and engineering tend to show the commercial effects. Each announcer, for example, begins to realize that he must sell consistently, whether he is plugging a candy bar, the services of a laundry, or a hot band. He learns that frequent flubbing or lack of sincerity will cause him to be replaced by another announcer who will be more effective. The situation becomes either a matter of replacement of talent or loss of a sponsored program.

But my purpose is to point out some of the training possibilities which the campus-wired station provides in the regular business phases of radio. I propose seven areas in which educational institutions can give actual experience in radio commercial practices. These will, of necessity, have to be treated briefly, but they should serve to illustrate the unique contribution of the campus-wired station in the educational training program in radio which is directed toward professional preparation.

1. *Publicity and Promotion.* College students are probably the least reliable listeners of any specialized type of audience.

The college student moves in a social world which conflicts sharply with the term report or course examination or eight o'clock class. Listening to the radio is only one of his many interests and often it is one of the least important. He has to be constantly reminded of a station's existence, its hours of operation, its location on the dial, and its program offerings. The mere gesture of broadcasting will not insure college listeners, and a proof of these listeners in sizeable quantity is a necessity before selling the stations' programs to sponsors. A well-planned and executed publicity and promotion campaign is essential to successful commercial operation. This phase of training affords the opportunity for creative challenge to occur. Student assignments may consist of the planning of original ideas for news releases, poster displays, giveaways, stunts, the use of public address equipment, methods of personal contact, mailing pieces, and other promotional schemes. A practical financial problem may be offered to the students by assignment to learn the most productive, as well as economical, use of the budget allowed for this purpose. The publicity and promotion campaign should be a constant and never-ending process.

2. *Proof of Audience.* Frequent audience checks must be made so that the station's salesmen will have tangible evidence of the the amount of listening audience for use in their sales presentations. Actual experience may be given to students in the various methods of audience measurement, and may include both quantitative and qualitative types. The co-incidental method should be revised in view of the fact that one telephone call into a dormitory or Greek house contacts only one individual out of a large number of residents. Both the co-incidental and recall methods may be used in combination with the interview method. The diary technique and mail response may both be used. For qualitative measurement, the features embodied in the program analyzer method may be used by means of a printed set of questions which can be handed to a studio audience. The interview method, too, may be used to find qualitative answers concerning the stations operational methods and its programming policy. It should be emphasized that these audience checks are of paramount importance if accounts are to be secured and retained.

For that reason, the measurement of the listening audience must be a continual process.

3. *Market Analysis.* In order to obtain well-rounded experience in the commercial practices of radio, students may be given assignments in marketing. As an example, say that a dress shop has bought a series of programs on the station. Students should make a check of the number of dresses which are sold to college girls before the program begins. This check should continue as the series progresses. The information gained will help to sell other clients who may be in the same type of business. This project should be assigned for all business types and should include a regular tabulation of the market according to student purchases. The number of students attending a movie, which has been advertised on the station, or attendance at a drive-in restaurant, or a school lecture, or assembly may reflect results of the stations' broadcasting and may be used to retain present clients and add new ones.
4. *The Rate Card.* Actual experience can be given to students in setting up the rates for various broadcast segments of time and for reducing or increasing those rates as business conditions change. In this way the students are able to keep their fingers on the pulse of business. Their assignments become practical rather than theoretical. A false move in regard to rate changes may cause the station to lose some of its overall revenue. Students may also set evaluation on the commercial value of various types of talent. The rate charges will be dependent on proof of listening audience and the market analyses.
5. *The Sales Presentation.* The salesman now has something tangible to sell. He may approach a prospective client well-fortified with a set of audience listener figures for various hours, an analysis of marketing conditions, a rate card, samples of station promotion and publicity. These latter samples could be directed toward *program* promotion and publicity. The salesman should now be able to approach his work with confidence. Of course, he should be trained in sales methods before endeavoring to sell. He should have a fine appreciation of the various elements of the program so that he may sell shows rather than the time only. In most cases, he should help direct a show through an audition and transcribe it.

Then he should take the transcription and a portable play-back to the client or invite the client to the studio to hear the play-back. At no time should he play down any competing station. His programs should be sold on their merits and the merits of his station. The sales procedure should be as practical as possible and will be if this phase of the training program is directed properly. Education has the opportunity to train individuals who should be able to raise the standards of radio sales because of a keen understanding of good programming and experience in selling that programming. Incidentally, the programs which are sold must have showmanship or the college audience will not listen to them. In this respect, the salesman should be given some extent of supervision over the actual broadcasting of the programs after they are sold.

6. *The Servicing of Accounts.* Students who participate in the various business phases of the station soon realize the values of account servicing. As soon as a few contracts expire and the clients fail to renew them, the students begin to realize that a little extra effort might have retained the clients. It is important, in respect to the servicing of accounts, to assign the salesmen to regular calls on those who have been signed. These calls may be entirely on a social basis or they may be for the purpose of asking the client's advice on commercial copy or to play a transcription of one of his latest programs. It should be kept in mind that under the system of wired-broadcasting, clients do not hear their program since reception is limited to the campus. This makes frequent play-backs of their programs in their presence of paramount importance. All members of the station staff, too, should be encouraged to patronize those merchants who advertise on the station. Comments on a merchant's program by students while in his store do wonders for station-client relationship! A further practical problem for students lies in the billing of clients and in the collection procedures. An adequate bookkeeping system must be maintained and should be subject to an audit at the end of each year. In most cases, the revenue from the station will be deposited in a school fund. It will be the students' responsibility to set up and maintain operating expenses from that fund. Surpluses at the end of the year, if any, may be used for the purchase of new equipment. A most practical

phase of the whole business of processing of accounts is the meeting of objections on the parts of clients. Invariably, students will be met with arguments that the monthly bill exceeded what the client expected, or that the client wants to break his contract, or that the client has had a show on the station for two weeks and in asking twelve students whether they heard it, had received a negative reply each time! Such is the business of radio. At least, students should no longer raise the objection about learning only the theory of selling.

7. *Public Relations*—Students learn that a well planned program of contacts with each of the various campus organizations pays commercial dividends. It is important that various station staff members be assigned to meet with these organizations on a social basis. Relations will be established which should result in more listeners. Short talks or skits before various groups or participation on committees for all-University functions are but a few suggested methods for handling public relations for the station. At this point, our cycle of seven points starts its repetition.

In conclusion, it should be stated that supervision over these various areas is an additional burden for educators. The responsibilities are many and the hours are long. Many educators will question the value of such specialized training. But for those who sincerely wish to help train personnel who should not only meet radio's commercial standards adequately today, but also help to raise those standards tomorrow, the campus-wired station may very probably be the solution.

THE USE OF DISCUSSION IN A HIGH SCHOOL SPEECH COURSE

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The purpose of education is the development of the student so that he will be able to live efficiently and happily in a democratic environment with profit to himself and to society. Truly, a citizen, who is a profit to himself and a profit to society should have poise and should be able to speak effectively. He should be able to converse well in a group, order merchandise over the telephone, or make an impressive speech at the Rotary Club or the Woman's Club.

Therefore, the high school student, who will be the future citizen of our democracy, must be prepared in his educational life to be this effective future citizen. What training in the high school will best prepare him for his profitable future living where he will be able to communicate effectively? Certainly, it is in the speech class where he will develop into an effective personality. And the very best way to develop that communicative quality, that is so necessary in a democracy, is to experience the discussion training that he may secure in a high school speech class.

The American people are too well satisfied with being passive spectators in the general propagation of ideas instead of being active disputants of ideas. It is easier to let the "other fellow do it." In this democracy it is the task of the public schools to develop thinkers. The discussion method in class work, especially in the speech class, is by far the best method of procedure that can be used to develop thinkers.

The masses in America have become aural and visual minded because of the radio and the movies. Too many Americans are vocal minded only when the conversation is mere patter. Present day radio programs, movies, and newspapers put out a vast conglomeration of information, impressions, and opinions which, more often than not, are accepted by Americans without thought of discussion. We too often have no exchange of ideas on serious matters; we do not debate (we merely try to argue); we let a few leaders in our country debate, because we are too mentally lazy to debate. It is the duty of the educators to correct this condition. How

can this be corrected? By teaching the discussion methods in the high school speech classes!

Never in the history of our nation has there been a greater need for unanimity of action than at the present time. All Americans, especially speech teachers, should realize that we are at a turning point in history. The future of civilization rests upon which way we turn now. Too often we feel that the public's business is everybody's business; and often everybody's business proves to be nobody's business, for no one does anything about it. We need to wake Americans up, for they are too lethargic. How can this be done? Educators can do their share to help correct this condition by training thinkers in the high school classes. Thinkers are best trained by the discussion method. An interest in world affairs on the part of all students should be stimulated. The study of events of the present day is essential to mold the future generation into thinkers.

We will grant that discussion by a few experts is popular today. It comes over the air. It is being sponsored for political purposes. Large corporations use discussion as a method of management control. Many G. I.'s studied by the discussion method during the war. Civilian groups are formed by the libraries throughout the nation to discuss great books. John Erskine, the novelist, started such a group in Chicago in 1929. In addition to trying to understand the noted books of the past and of the present, these discussion groups also undertook to give an intelligent and dispassionate presentation of world news and issues. However, these group discussions are not enough to make a great impact on national affairs. All of our future citizens, the high school youths of today, need and should have training in discussion.

Before going further, first let us find out what discussion is. Discussion is a means of thinking together or cooperative deliberation on a problem. Discussion involves thinking and conversing. In the high school student council meeting the procedure is no doubt discussion, for this is probably the place where student school problems are thoroughly discussed by the students. If the students want new laws for the lunchroom, it would be the high school student council that would weigh this problem in its thinking-out-loud meetings before the resulting conclusions of these discussions could be presented to the Principal or to the faculty for advisement.

By the use of discussion techniques the students will develop self-

confidence; he will achieve a more pleasant intelligibility; he will be able to master correct American pronunciation, especially that of the current national and international words; and most important of all, the student will be able to master the techniques of critical analysis of any weighty problems that may confront him as he learns to think according to a logical pattern. If the high school student develops his skills and abilities along these above mentioned lines by discussion experiences, his mind will be keen, he will be a deeper thinker, he will be more cooperative because he will have learned to have respect for others' opinions and to feel responsible for the problems of the groups with which he associates, and he will become a very worthwhile future citizen. Thus, we see why the high school speech student should be given every opportunity possible to learn discussion techniques in the high school speech class.

At the beginning of the semester, after the course content and the class rules and required standards are explained by the teacher, an informal discussion on the values of speech training should follow. The teacher should lead this discussion, so that the students understand discussion style and learn to take "turns" in the contributions being presented. They also can observe the parliamentary procedure that the teachers use. With the next few assignments, which probably will be short introductions of themselves or of their neighbors, a chairman might be appointed by the teacher, to take charge of calling on the students to recite. Then, from this point on, it is wise to have a student to take charge of the class. The leader may be appointed by the teacher or elected by the group. He should serve for a limited time only and then another chairman should be selected. Some of the fundamentally easy rules of parliamentary procedure may be learned there, too.

Topics used for general discussion at the early part of the semester could be the place of speech in a democracy, individual interests, students' motives for taking speech, courtesy and manners, or school news. These topics may be discussed in two different ways—the whole class as one large group may join the discussion, or the class may be divided into about five groups with a leader for each. These groups may scatter about the room, participate in group discussions, and then come back and assemble with the complete group again and give the points and the conclusions found by each group. Or the time could be extended to the next day when the speakers could

get more material for the discussions. The leader of each of these groups should be a good student, one who will see that the question is covered, and also one who will be capable of making notations and conclusions.

At this point in the course of study, the students should understand and learn a general outline plan that will fit any discussion. That outline plan is: the definition of the problem, the causes of the problem, the analysis of the problem, the possible solutions of the problem, the advantages and disadvantages of each possible solution, and finally the best solution.

After the students have mastered the plan of working out a discussion, they should demonstrate the various types of discussions, such as the single-leader, the symposium, the panel, and the debate-forum. In the single-leader discussion one person takes charge. He starts the discussion, analyzes it, presents several possible solutions, and gets the other members to enter the discussion. He may call on members of the audience for impromptu comments. Then he guides the discussion to a satisfactory conclusion.

The panel discussion has a chairman and several speakers with prepared knowledge on a specific topic. This group of people converse among themselves before an audience which can see and hear them. They remain seated and create a spirit of informality. The discussion is guided by the leader and follows an outline previously planned. The problem is analyzed and explored. Then the leader makes a brief summary. The University of Chicago Roundtable broadcasts follow the panel form. A forum in which questions are asked by members from the audience may be added.

The symposium differs from the panel chiefly in the presentation. The leader and several prepared speakers make short speeches on different points of view about the problem being discussed. The subject is developed through speeches rather than through conversation as in the panel. When the speakers have finished the chairman urges the audience to participate in asking questions, or adding opinions, or information. America's Town Meeting of the Air usually follows this plan of discussion. Classes should listen to the Junior Town Meeting of the Air and Town Meeting of the Air and pattern programs on their procedures.

The debate-forum is that type of discussion in which an equal number of speakers per side present opposing points of view. The speeches are of equal length and are followed by a forum period

for audience participation. The director introduces the subject and the speakers and then conducts the forum. The Herald-Tribune Forum on Current Problems, directed by Mrs. Ogden Reed, is the most noted of this type of program.

In the high school speech class each of these four previously mentioned types of programs should be studied separately. The students should learn the plan of the procedure of each, listen to the broadcasts that are illustrative of the four types, and then reproduce each type. It is best to learn one type thoroughly, produce that type, and then proceed to the next. The high school speakers should develop understanding for each problem that they discuss and skill in thinking cooperatively. They should learn to present evidence in an effective manner.

In states where speech contests are held the discussion contest is becoming very popular. Debaters who drop out before they have an opportunity to go into the final debate, are given a chance to enter a discussion contest on the same question that was debated. An organized symposium or debate-forum would make a keen contest. Who knows but what the discussion contest might replace the debate contest in the secondary schools some day!

The experienced discussion students should be given opportunities to hold discussions at assemblies, before the Kiwanis Club, the Woman's Club, and other groups. They should broadcast discussions over the local stations and over the F. M. Stations. Discussion programs by the five or six best speakers in the graduating class make very popular commencement programs.

Naturally reference material will have to be gathered in the preparation of any discussion. Topics that might be used for high school discussions are juvenile delinquency, back to normal, a world in which we want to live, taxation, military conscription, world affairs, improving the school annual, community support of school programs, office-holding in school clubs, talents, personality, character, sports, world government, and atomic power.

Sources for materials on current problems may be found in newspapers and magazines. A few such magazines are the *Foreign Affairs Quarterly*, *Nation*, *Newsweek*, *New Republic*, *Reader's Digest*, *Time*, *United States News*, *World Report*, *Every Week*, *Our Times*, *Congressional Digest*, and the *American Observer*.

Specific activities that the speech class might employ are as follows:

(1) A discussion group of four or six high school students with a moderator and a representative group of student-questioners might conduct a Junior Town Meeting program on a current topic before the Parent Teachers' Association or the Dads' Club.

(2) A single-leader discussion group might discuss a community problem before the local civic federation group. The organization could join the activity during the questioning period.

(3) A general assembly of the United Nations program might be prepared as a debate-forum on a vital international problem.

(4) The high school could cooperate with a local radio station in conducting a series of Junior Town Meetings on contemporary affairs.

(5) A young citizen's assembly could be organized on community improvements.

Specific materials for discussions may be secured in pamphlet form. These materials may be ordered from the following places:

- (1) *Handbook for Discussion Leaders*, Carnegie Endowment for International Peace, 405 West 117th St., N. Y., N. Y. (Current problem pamphlets.)
- (2) Human Events, 608 S. Dearborn St., Chicago 5, Illinois. (Pamphlets.)
- (3) *Time*, Time, 540 N. Mich. Ave., Chicago, Ill. (Time World Forum Programs.)
- (4) Public Affairs Committee, 22 East 38th St., N. Y. 16, N. Y. (Public Affairs Pamphlets.)
- (5) Town Hall, 123 West 43rd St., N. Y. 18, N. Y. (Bulletins of America's Town Meeting of the Air.)
- (6) University of Chicago Press, Chicago, Illinois. (Round Table series.)
- (7) United States Government Printing Office (Supt. of Documents), Washington 25, D. C. (G. I. Round Table Pamphlets.)
- (8) Junior Town Meeting League, 400 S. Front St., Columbus 15, Ohio (Pamphlets on organization and programs.)

By the time the speech students have taken part on all of the types of discussion programs mentioned, they should have developed into good analysts and thinkers. Students can be experts in discussions and perhaps one of the highest attainments that a high school discussion student can meet is to be on the *American Forum of the Air*, an annual debate-forum broadcast sponsored by the

Scholastic Magazine. High school students who receive this honor are selected as outstanding debaters in their representative sections of the country, on the recommendation of the officers of the National University Extension Association Committee on Debate on Materials.

If the high school speech teacher will give discussion a trial in the classroom, we are sure that he will find that the discussion method of teaching is very worthwhile. However, the teacher will have to remember to give consideration to the fact that all speech theory cannot be taught by the discussion method. Lectures, recitations, and quizzes must be used also. After all, the chief purpose of discussion is to develop in the high school student, the future citizen of America, the power to analyze a problem, to draw the correct conclusion from this intensive thinking, and to express that conclusion effectively, for it should be as Macauley said, "Men are never so likely to settle a question rightly, as when they discuss it freely."

BOOK REVIEWS

SHAKESPEARE'S USE OF THE ARTS OF LANGUAGE. By Sister Miriam Joseph.
New York: Columbia University Press, 1947; pp. xiv + 423; \$3.75.

This volume is addressed primarily to teachers of English and Renaissance literature, to Shakespearean scholars and philologists, but in the speech field students of rhetorical history and criticism will find the book equally useful.

The purpose of the study, in the author's words, is ". . . to present to the modern reader the general theory of composition current in Shakespeare's England . . . [and] to show how Shakespeare used the whole body of logical-rhetorical knowledge of his time. . . ." Continuing, the author says, "The Elizabethan critical essays unequivocally witness to the fact that the art of composition was then conceived as a body of precepts laid down in works on the three arts of language: grammar, rhetoric, and logic. Since grammar in its aesthetic aspects is treated in the works on rhetoric, the general theory of composition is to be sought in the works on rhetoric and logic which circulated in Tudor England." And further, "The contribution of the present work is to present in organized detail essentially complete the general theory of composition current during the renaissance (as contrasted with special theories for particular forms of composition) and the illustration of Shakespeare's use of it."

In carrying out this expressed purpose, the author has divided the book into three parts. Part I, entitled, "Introduction," contains one chapter which deals with the general theory of composition and of reading in Shakespeare's England. In addition to general statement, the author here discusses English works on logic and rhetoric, and divides their authors into three groups, the traditionalists (Aphthonius, Melanchthon, Cox, Wilson, Rainolde, Lever, Blundeville), the ramists (Ramus, Talaueus, Fenner, Fraunce, Butler, Hoskyns), and the figurists (Susenbrotus, Sherry, Peacham, Puttenham, Day). Part II is entitled "Shakespeare's Use of the Theory," and is concerned largely with presenting examples of Shakespeare's use of grammatical, logical, and rhetorical devices. Chapter II deals with grammatical devices and figures of repetition; Chapter III, entitled, "Logos: The Topics of Invention," deals with such items as inartificial arguments or testimony, definition, comparison, etc.; Chapter IV, entitled, "Logos: Argumentation," deals with syllogistic reasoning, fallacious reasoning, and disputation; while Chapter V, "Pathos and Ethos," treats these topics and offers a conclusion. Part III, entitled, "The General Theory of Composition and Reading as Defined and Illustrated by Tudor Logicians and Rhetoricians," presents selections from the sixteenth-century English works on logic and rhetoric arranged under schemes of grammar, logos, pathos and ethos. Part III thus summarizes the entire theory of composition.

The book seems to this reviewer to be far more interesting, useful, and important to students of rhetoric than to students of drama. The list of sixteenth-century English works on logic and rhetoric, and the analysis and classification of them in Part I is especially good. The discussion of figures, while well done, will be of less interest. Part III, summarizing as it does the

entire theory, should prove of particular value to students of rhetorical criticism and the history of speech education.

There can be little quarrel with the general procedure or conclusions of the book, although one may wonder why Part III was not placed before the analysis of Shakespeare's use of the theory. One may disagree in detail, and at times it may seem that the case is overstated, but the study as a whole is a valid and important one which should prove of real value to speech students as well as Shakespearean scholars.

Louisiana State University

CLAUDE L. SHAVER

HOW TO WRITE A PLAY. By Robert Finch. New York: Greenberg, 1948; pp. xii + 172; \$3.00.

How to Write a Play concerns itself with how to write a one act play. The first half of the book is largely a retailoring of the principles and nature of one act drama to be found in almost any text on the subject, but held with fair rigidity to the minimum essentials. Treatment throughout is practical (rather than the often-met inspirational), though there is a near approach to the lyrical in sudden personality flashes of justifiable peeve, notably the lambasting of those brothers-in-art, who have occasionally entrapped the author as actor in their pseudo-poetical dramas.

Having accomplished the never very agreeable chore of exposition, the book shows a decided lift when Mr. Finch begins to speak with authority out of his own successful experiences as a writer for the stage. He takes the idea-that-became-a-play and diagrams it step-by-step from conception to conclusion, where it stands fully clothed and copyrighted, a real one act play printed as the penultimate chapter of the book, ready to be mangled by actors and directors.

We have, therefore, a sort of laboratory manual or syllabus of one act playwriting, the degree of condensation well indicated in its ratio of four pages of text to one of illustration. The book is admirably adapted to the needs of those beginners who have ideas but not much conception of where and how to go from there. It will also serve well on parallel reading shelves where, in compassion for future directors, one may hope that it will catch the eye of vast numbers of presently imperfect playwrights and shrive them of foolish notions. There are possible quibbles, especially with the final chapter: the bald statement that thesis plays make no converts, and a rather over-emphasis on the perils of piracy, about which this reviewer believes too many amateurs are already needlessly concerned. Nor can one readily condone even the suggestion to a tyro that he may submit any carbon to agents, publishers, or producers. Still, Mr. Finch really shows how one might well write a play. His book does more than many can; it justifies its title.

Virginia Polytechnic Institute

PHIL MILHOUS

SPEAKING EFFECTIVELY. By Lee Norvelle and Raymond G. Smith. New York: Longmans, Green and Co., 1948; pp. xvii + 238; \$2.75.

"The purpose of this book," state Professors Norvelle and Smith in the preface, "is to serve as a text in a beginning course in public speaking." They also reveal that their goal is ". . . to place in brief, simple form, a definite plan of procedure which, if followed, will benefit both student and instructor in the solution of their common problems."

To achieve this goal the authors present a concise, information-packed volume of four main parts, further divided into fourteen chapters as follows:

Part I — The Mechanics of Speech Composition

Chapt. 1. Extracting the Central Idea

2. Finding and Analyzing Material

3. Audience Response and Analysis

4. Outlines and Notes

5. Language

Part II —The Speech Composition Pattern

6. The Introduction

7. The Body—Partition

8. The Body—Support

9. The Body—Interest

10. The Conclusion

Part III—Fundamentals of Delivery

11. Attitude

12. Vocal Action

13. Bodily Action

Part IV—The Occasional Speech

14. Speeches for Special Occasions.

Intermingled throughout, especially following the final chapter, are twelve example speeches. A short bibliography, a public-speaking rating chart, and an index complete the book.

Speaking Effectively might well be considered and investigated as a text for the "service" type of public speaking course, the course aimed at the non-speech major whose need is for practical ideas and suggestions, along with practice. As is necessary in the handbook type of text, a large amount of information is covered with a minimum of explanation, illustration, or embellishment.

The text begins with steps for the young speaker to follow when preparing for his first speech before he has had time to do more than read Chapter I. In Chapter II a list of the sources from which materials may be gathered are well grouped and explained; however, ethical and pathetic proof are introduced only indirectly in subsequent chapters. The matter of speech organization is not so well grouped or explained. Some organizational ideas, called "analyzing the material," are found in Chapter II following the discussion of "finding the material." Further comments on the organization of a speech are found in Part II of the book, especially Chapter VII. The authors divide

the "types of oratory" into the speech to inform, to impress, to secure belief, to secure action, and to entertain. Overlapping is admitted, and in subsequent discussion these divisions are not retained; for example, Chapter IX reverts to the "general view of the persuasive process."

Part III gives the student, in addition to general and specific information concerning delivery, many details to consider which are not apparent in the chapter headings. The chapter on "Attitude" includes a discussion of methods of delivery.

The Chapter devoted to "Speeches for Special Occasions" is one of the briefest but strongest in the text. Following a discussion of "some general considerations that apply to all occasional speeches" there are further details on ten specific occasional speeches.

In selecting illustrative materials, any author has the problem of finding those which will meet his own requirements and also interest and appeal to the reader. Perhaps to some undergraduates the speeches quoted may not hold interest and present the illustration desired; also perhaps some teachers may not care to give each speech twenty-two grades as is necessary when using "The Public Speaking Rating Chart."

The authors believe that "before a speaker becomes a speech artist he must first become a speech mechanic" and it is their desire to teach him the mechanics, the general patterns of preparation, composition and delivery. To do this they have written a text in undergraduate language that attains their goal of brevity, simplicity, and one that certainly, if followed, "will benefit both student and instructor."

Alabama Polytechnic Institute

FRANK DAVIS

ESSENTIALS OF EFFECTIVE PUBLIC SPEAKING. By Howard L. Runion. New York: Longmans, Green and Company, 1948; pp. 160; \$2.00.

Professor Runion has divided his practical book of one hundred and sixty pages into seven divisions, the first five dealing in general with the public speaking situation and the last two on the related topics of discussion and parliamentary law.

The first five sections are entitled "Your First Speech," "Preliminary Steps in Preparation," "Organizing Your Speech," "Delivery," and "Types of Speeches." Professor Runion makes it clear in the preface that his book is not meant to be an exhaustive treatise, but rather a practical guide to students in a college public speaking class. The chapters are short, and the sentences meaningful. The reasons for the sequence in which the material falls are not always clear, and in some instances, the choice of such a sequence seems questionable.

The strength of the part of the volume devoted to public speaking lies in its realistic advice to the young college student trying to make his first speech. This advice is given in pointed sentences, without needless repetition or digressive essays on those problems of speechmaking which cannot be solved by

the written word unaccompanied by personal instruction. There is a refreshing lack of verbiage and "after-dinner conversation" instruction.

The weakness of these first five sections is in their sign-post style of exposition. The book might be compared to a road-map with only the big cities marked. If the student wanted to go to New York, well and good, but if he needed to get to Texarkana, he would only be able to know its general vicinity. There is a lack of exercises for students at the conclusion of each chapter, too few good speech models to illustrate in-between techniques, and little bibliographical material.

Professor Reunion has included in his first five chapters some pertinent quotations from the speech masters which help to lend spark and force to his ideas. Chapter III on "Organizing the Speech" is well illustrated and contains some interesting divisions on developing the body of the speech.

Twenty-one pages are devoted to discussion and twenty-five to parliamentary law. The chapter on discussion is not as specific as that on parliamentary procedure. Neither of them does more than briefly introduce the subject. It is doubtful whether these chapters should be included in a book designed to be used as a beginning public speaking text. Only a limited amount of time could be given to these units in an introductory course because of all the other material which must be presented.

With the exception of the inadequacies noted above, the book could be easily and profitably used as a text for beginning public speaking.

University of Mississippi

PAUL D. BRANDES

NEWS AND NOTES

The University of Tennessee speech staff has grown to eight professors and two graduate assistants. Dr. Paul Soper is chairman and Theatre Director; David C. Phillips is Radio and Speech Education; Robert Hickey, Director of Forensics and Rhetoric work; Cecil Hinkle, stagecraft and assistant director; Fred Fields, John Hansen, Charles Webb, public speaking instructors; Gray Burkhardt and Peg Ward are graduate assistants in Theatre and Radio.

Arthur Kaltenborn is the newest member of the staff. He is a graduate of Northwestern and comes to the University of Tennessee from College of Wooster, Ohio. Mr. Kaltenborn is a speech correctionist and has opened the first speech clinic in University of Tennessee history. New courses will be added to expand this phase of the work.

David Phillips and the department, with the help of the Extension division, are conducting a survey to find the status of Speech in the high schools of Tennessee. Ninety-five per cent of the schools reporting have indicated they will offer more speech when qualified teachers are available.

The Speech department of West Texas State College, Canyon, Texas, invited the Speech teachers and students of forty-two northwest Texas counties to the campus for a Speech Festival and Conference in December. Dr. Keith E. Case, of the University of Denver, and Mr. Earl E. Bradley, Head of Speech Department, Oklahoma, Panhandle A. and M. College, assisted the local staff in evaluating the work of the students and conducted conferences with the teachers.

The college has expanded its Radio program under the direction of Jack Walker.

Thomas H. Marsh received his Ph.D. from Northwestern this past summer. He has been promoted to full professor and head of the department of speech in the Perkins School of Theology, S. M. U.

Joseph Weatherby of Duke University has been appointed chairman of the finance committee of T. K. A.

Vanderbilt University has added a course in debate taught by Arthur Friedman.

The debate society at University of Florida has approximately one hundred members. The home season opened with a debate against Armstrong Junior College of Savannah, Georgia. The debate teams attended the Discussion Tournament at the University of Alabama, an Invitational Tournament at the University of South Carolina and the All Southern at Atlanta.

Miss Irma Stockwell, formerly associated with The University of Wisconsin, Mary Hardin Baylor College, and Georgia State College for Women, has joined the faculty of Northwestern State College of Louisiana as Assistant Professor of Speech. Miss Stockwell will be in charge of the classes in Speech Correction and Speech Clinic. She will also serve as consultant with elementary school teachers in northern Louisiana parishes.

During the summer of 1948, Northwestern State College of Louisiana operated its first Summer Theatre Workshop program. Twenty students from

six states were enrolled for the nine hour credit course, which included work in all phases of theatre operation. Seven plays were presented during the nine week session. These included: *The Family Upstairs*, *Bertha The Beautiful Typewriter Girl*, *The Ghost of A Chance*, *Applesauce*, *Stairs of Sand*, *Tiger House*, and *Blossom In November*. One of these plays, *The Ghost of a Chance*, was given as a test performance for Row, Peterson. It has since been published. Two, *Blossom In November*, and *Stairs of Sand*, were first productions of AETA Manuscript Play Project scripts.

Mr. McDonald Held, of Louisiana College, resigned at the end of summer school to accept a position as Drama Director at Furman University, Greenville, South Carolina.

A DIRECTORY OF STAGE EQUIPMENT AND SUPPLY HOUSES, compiled and edited by W. Frederic Plette, was published by the National Thespian Society this summer. Copies were made available to all Thespian Troupes, and Alpha Psi Chapters, and AETA ordered a special printing of 3,000 copies for use among its members.

At its annual fall meeting in Richmond, October 29, the Virginia Speech Association elected the following officers: President, Raymond Hodges, Richmond Professional Institute; Vice-President, Herbert Ellis, George Washington High School, Danville; Secretary-Treasurer, Mary Virginia Rigg, Richmond Professional Institute; Editor of the Bulletin, Frances Cox, Newport News High School, Newport News; Representative on the Executive Council of the S. S. A., Hardy Perritt, University of Virginia. The V. S. A., after a panel-forum discussion on "What Should Be The Next Steps In Developing Speech And Drama In Virginia?" passed a resolution recommending that the Virginia State Department of Education require that recipients of the professional teaching license have a course in speech designed to improve the teachers' speaking voices and to qualify them to detect and assist in correcting minor speech defects.

This year Barry College PLAYHOUSE, Miami, Fla., is continuing for its third year of work in Children's Theatre. The plays are presented by the group to children of Miami and vicinity. This year, however, in addition to presenting the plays for local audience, the Playhouse has been invited to tour the plays for the Miami Children's Theatre, Inc., a civic group which encourages good entertainment for children. First play, *Rumpel-Stiltskin*, Nov. 5, 6, 12. Second children's play: *Many Moons*, Feb. 11, 12, 18. In addition—Playhouse is collaborating with Gesu Drama Guild, a community theatre group (Fred La France, Director) in the *Song of Bernadette*, Dec. 7, 8, 9, male characters supplied by Gesu Drama Guild, female characters by Barry Playhouse. Sister M. Trinita, O.P., is director of the Barry Playhouse.

Dr. J. W. Raine has just completed ten Bible plays short enough for Sunday night services. He has also finished a streamlined translation of Sophocles' *Antigone* in blank verse and has started one of *Agememnon* by Aeschylus. Dr. Raine says "these are for the platform reader and his listeners or experienced players competent to manage blank verse."

Elizabeth Greene of Sullins College, Bristol, Virginia, was a member of

the Denver University speech staff this past summer. Miss Greene was speech hostess to the high school boys in their speech workshop. She also took advanced work in Speech Correction with Dr. Harrington.

David Lipscomb College is inaugurating an intramural forensics tournament. The contests are in Debate, Extemporaneous Speaking, After Dinner Speaking and One-Act Plays. The contests are arranged on an intra-class basis and it is expected that a large percentage of the student body will participate.

Southeastern State Teachers College, Durant, Oklahoma, has a full program of Forensic activities, with a tour through the Southeastern states during the Thanksgiving holidays and which ended with the tournament at Millsaps in December.

Dr. and Mrs. J. B. Bordeaux left Whitworth College in June and returned to their home, 1118 North New Hampshire, Los Angeles 27, California. Mrs. Bordeaux is heading the Romance Language Department at Chapman College, and Dr. Bordeaux is lecturing at the University and at the College of Medical Evangelists on applied Psychology and Human Relations. His textbook, written for adult educational groups, is due for release in January.

The Texas Speech Association held its annual convention at the Baker Hotel in Dallas, November 26-27. Dr. Kenneth Hance of Northwestern University was the featured speaker.

The Speech Departments of the Memphis high schools collaborated in the writing and producing of an historical pageant, "It Takes a Hundred Years," presented at the Mid-South Fair, in celebration of the hundredth anniversary of the Memphis public schools.

The Drama Department of Union College, Barbourville, Kentucky, assisted in the production and staging of a Christmas program by the college a capella choir and an elaborate Winter Carnival under the sponsorship of the Women's Physical Education Department.

Vanderbilt University has a new theatre building, with a seating capacity of 429.

John Gore is technical director at Georgia State College for Women. Mr. Gore is a graduate of Wayne University and the University of Denver, has had stock experience and has done technical work with summer theatres in Michigan.

John C. Schramm has joined speech department of the University of Florida. Professor Schramm has had eighteen years of experience with the National Broadcasting Company in commercial and educational radio. He also taught on a part-time basis at Queen's College. He is serving as faculty adviser for the Student Radio Forum program.

Miss Miriam J. Robinson is reading for the recordings made by the American Printing House for the Blind. These records are distributed to the blind throughout the United States.

Murray State College has dropped the "Teachers" from its name by act of the State Legislature, effective last June 14th.

George Neely is teaching speech, coaching the Debate Forum, and is director of the Emory Players at Emory University, Atlanta, Georgia.

The Bob Jones University Opera Association presented in December, *Verdis Opera, Il Trovatore*, with the guest stars Ebe Stigmani, of the San Francisco Opera; Astrid Varnay, Brian Sullivan, Giuseppe Valdengo, of the Metropolitan; and Norman Scott of the New York City Center Opera.

Frances M. Bailey, formerly at Furman University, has joined the Speech Department at Mississippi State College for Women.

Frankfort High School, under direction of Lucy J. Crocraft, in Kentucky, has a very active speech program this year. The Radio Club broadcasts monthly over local station WFKY, has eight debate teams, and entered the Eastern State Teacher's College one-act play contest with the play, *The Corn Husk Doll*.

Miss Maryland Wilson, radio director at Alabama College, has resigned and gone to Germany to teach Speech and English on government assignment. Mr. Ralph Sears of Lincoln, Nebraska, is director of radio.

Wilhelmina G. Hedde taught Business Speech at North Texas State Teachers College last summer. Miss Hedde and W. N. Brigance's high school text, *American Speech*, has been adopted as the state text. Miss Hedde has been appointed chairman of the state committee to set up the course of study for high school speech.

Dr. Amy Allen is teaching speech pathology and directing a speech clinic at Texas State College for Women. For the first time all registered students are given a hearing test. Dr. Allen has a research grant to study the reaction between Rh blood factor and articulatory speech disorders.

John Snyder Carlile, outstanding national figure in broadcasting, has accepted the position of Radio Director at Wesleyan College, Macon, Georgia. Mr. Carlile will succeed Mrs. Anne F. Griffin. Mrs. Griffin will remain at Wesleyan as professor of playwriting and speech.

Milton Wiksell who received his Ph.D. at Louisiana State University during the summer has accepted a position at Shepert College, Shephardstown, West Virginia, as Professor of Speech and Head of the Division of Language. He has been assistant professor of speech at the University of Maryland since 1942.

Mr. Frank Davis has resigned his position at Colorado State College to become head of the speech section of the English Department at Alabama Polytechnic Institute.

Dr. Claude Shaver, Director of Drama at Louisiana State University, has been promoted to the rank of Professor of Speech.

The state of Louisiana is employing speech and hearing specialists on the parish (county) plan. This year three new appointments have been made. Mr. Fred Tewell has been appointed to serve on a part-time basis in Iberville Parish. Mrs. Quintilla Lewis, who taught last year at Northwestern Louisiana State College, has been appointed as full time clinician for Ascension Parish. Miss Cynthia Tonery has been appointed to the staff of Southeastern Louisiana State College and will serve as speech and hearing clinician in Tangipahoa Parish.

Miss Louise Perritt, after a year of study in the Louisiana State University

Clinic, has returned to Bogaloussa, Louisiana, to become the speech and hearing clinician for the Bogaloussa City Schools.

Miss Frances Barnes has accepted a position at the State School for Spastics at Alexandria, Louisiana.

The School of Speech and Drama, University of Virginia, is producing and transcribing a series of thirteen fifteen minute radio plays. Pressings of the programs will be made after they have been aired over WRVA, Richmond, and WCHV, Charlottesville. The pressings will be distributed by the State Board of Education to schools throughout the state for use in art appreciation courses in the elementary grades. Professor George P. Wilson, Jr., Instructor for the radio courses, is producing the series. The programs and the pressings are sponsored by the Virginia State Board of Education, and the material for the scripts is supplied by the Virginia Museum of Fine Arts.

Several additions have been made at Alabama Polytechnic Institute, Auburn. Frank B. Davis, formerly of Colorado A. and M., Professor and Division Chairman; Dr. Eldon K. Jerome of Northwestern, Professor and Speech Correctionist; Joseph H. Mahaffey, also of Northwestern, Professor and Director of Forensics; and Edward A. Lambert of Colorado University, Instructor in Public Speaking.

Dr. Marian Gallaway has been appointed Director of Dramatics and Assistant Professor of Speech at the University of Alabama. She was formerly at the University of Iowa and also served as assistant director of the Black Hills Playhouse in South Dakota during the summer. She replaces Richard Lipscomb who resigned to accept a position at the University of Texas.

Ralph G. Nichols of the University of Minnesota, and H. S. Greaves of the University of Utah, also taught in the Air ROTC at the University of Alabama this summer. In this training program conducted by the College of Education six of the eighteen instructors were from the Speech field. The other instructors represented a wide range of interests from city school superintendent to college president.

J. T. Daniel resigned from the staff of the University of Alabama late in August to accept a position at State Teachers College, Oswego, New York. He also resigned as Executive Secretary of the Southern Speech Association. T. Earle Johnson is filling out the unexpired term as Executive Secretary and his course work has been divided among other members of the staff.

Glenn Capp, Baylor University, has been promoted from Associate Professor to Professor. Mr. Capp attended the summer session at Northwestern University.

S. S. A. PLAYS

- Mississippi State College for Women—Director, Frances M. Bailey
Dolls House
- Alabama College—Directors, Helen H. Gould and Walter H. Trumbauer
The Mollusc, Midsummer Night's Dream, Nursery Maid of Heaven, Glory of the Morning
- Madison College, Harrisonburg, Virginia—Director, Mary E. Latimer
Icebound
- Berea College—Director, Earl Blank
Night Must Fall, On The Third Day
- William and Mary Theatre—Director, Althea Hunt
The Great Campaign, Taming of the Shrew
- Southwest Texas State Teachers College—Director, J. G. Barton
Both Your Houses
- Peabody Players—Director, Burton N. Byers
Hay Fever
- Converse College—Director, Hazel Abbott
The Streets of New York
- Eastern Kentucky State College—Director, J. D. Graham
Post Road
- Woman's Missionary Union Training School—Director, Miriam J. Robinson
Mary, His Mother
- Asbury College—Assistant Director, Arthur Fleser
I Remember Mama
- Emory University—Director, George Neely
The Late George Apley, Richard II, The Fool
- Bob Jones University
As You Like It
- John B. Stetson University—Director, Irving C. Stover
Seven Keys to Baldpate, I Remember Mama, I Like It Here, The Servant in the House
- Memphis Technical High School—Director, Betty May Collins
The Early Worm, Ever Since Eve
- Union College—Director, Marjorie G. Donnell
Stage Door
- Vanderbilt University
Night Must Fall, The Late George Apley, Man and Superman, The Doctor in Spite of Himself
- Georgia State College for Women—Director, Edna West
Call It A Day
- Florida Players, University of Florida—Directors, Dr. Delwin B. Dusenbury and Dr. Robert Dierlam
Arms and the Man, Hedda Gabler, The Survivors, The Skin of Our Teeth
- Fisk University—Director, Lillian W. Voorhees
Dangerous Corner, The Far Off Hills, The Dipper Over Gimbels

- Sullins College—Director, Elizabeth Greene
Antigone, Cinderella
- University of Georgia—Director, Leighton M. Ballew
Life With Father, The House of Bernarda Alba, Tartuffe
- Central High School, Nashville, Tennessee—Director, Emilee Dodson
Listen to Leon
- Arkansas State Teachers College—Director, Leona Scott
Hay Fever, Night Must Fall
- Duke University—Director, Kenneth J. Reardon
John Loves Mary, Shadow and Substance, Pygmalion
- Whitworth College—Director, Mrs. Sinclair Daniel
Our Hearts Were Young and Gay
- University of Tennessee—Directors, Cecil Hinkle and Dr. Paul Soper
Front Page, John Loves Mary
- Grove High School, Paris, Tennessee—Director, Mrs. Clem Krider
American Passport
- Agnes Scott College—Director, Roberta Winter
Our Hearts Were Young and Gay
- Shorter College, Rome, Georgia—Director, Dr. Kenneth Erft
Years Ago
- Milligan College, Tennessee—Director, Jennie Lorenz
The Goose Hangs High
- Florida State University—Directors, Emily Johnson, Emily Crow, and Lillian Trawick
Idiots Delight, Angel Street, Joan of Loraine
- University of Miami—Director, Fred Koch, Jr.
Mr. Pim Passes By, Ghosts, Twelfth Night, The Druid Circle
- Louisiana State University—Director, Claude Shaver
Life With Father, Merchant of Venice, Juno and the Paycock
- Northwestern State College—Directors, Robert B. Capel and W. Frederic Plette
Madam Ada, Trouble Shooter
- University of Alabama—Director, Dr. Marian Gallaway
Androcles and the Lion, School for Scandal, Antigone
- Hendrix College—Director, Geneva Eppes
Why I Am a Bachelor, The Purple Door-Knob, The Male Animal
- Miami Senior High School—Director, Mrs. Rochelle I. Williams
Happy Journey, The Ghost Train, Why the Chimes Ring, Teen Magic

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